THE
Review and Expositor

Vol. XXXIX. January, 1942 No. 1

The New Hampshire Confession of Faith, Its Origin and Use.

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Students of American Baptist History have raised the question time and again why a new confession should have been put forth. I have sought for an answer for many years. Recently I found a suggestion in a little volume, *Province and Uses of Baptist History,* by S. S. Cutting. At page 85, in referring to J. Newton Brown, he says that the New Hampshire Confession "was written by him when a pastor in New Hampshire with a view to pending controversies with the Freewill Baptists who were there numerous." What were the pending controversies? There were two at least—one in the realm of theology and one in ecclesiology.

Among the Congregationalists and Baptists in New England there had developed by the end of the eighteenth century a decided trend toward Hypercalvinism. There were several types of reaction against this trend, Unitarianism in one direction, Universalism in another direction, and Freewillism in another direction. Benjamin Randall, a Congregationalist, reacted from Calvinism and infant baptism and finally became a Baptist. He began in 1780 the religious movement which later came to be known as the Freewill Baptist Group. In New Durham, New Hampshire, was the center of this new movement. Randall and his co-laborers gained

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converts from the ranks of both the Congregationalists and the Calvinistic Baptists.

Randall formed his first church in 1780. In 1783 he gathered a group of churches into a Quarterly Meeting. In 1792 he formed a Yearly Meeting of a group of Quarterly Meetings. In 1805, a short time before his death, he established a Conference of Elders. Randall passed away in 1807, but his co-laborers carried on and enlarged his work. In 1827 there was formed the General Conference of Freewill Baptists which was the all-inclusive body for the denomination.

This organizational set-up was connectional. The churches, called "branches," reported their monthly records to the Quarterly Meeting, the Quarterly Meetings reported to the Yearly Meeting. By the time the General Conference was formed this plan of reporting their records was discontinued, because it took too much time and energy. But each of the higher bodies continued to exercise a measure of supervision over the lower bodies. In later decades this authority in the higher bodies was somewhat curtailed, but at the time the General Conference was formed, and for some years following, there was more centralization than Baptists of the time were accustomed to seeing. Ministers and deacons were ordained at the Quarterly Meetings. Churches could not exclude members without consent of the Quarterly Meetings. Always at the meetings of those general bodies the Lord's Supper was observed. Indeed, I am not sure that the local congregations were accustomed to observing the Lord's Supper.

When the General Conference was formed in 1827 the suggestion was made that a confessional statement be put forth, but it was not until 1832 that definite progress was made. A committee appointed in that year reported in 1833. Their report, slightly revised at the General Conference, was published in 1834 as the doctrinal statement of the Freewill Baptists. The main difference from previous Baptist confessions had to do with Calvinism. The theology was out and out Arminian. In defining the church the confession includes both the local idea and the general.

The agitation and progress of the Freewill Baptists reacted on the members of the Baptist State Convention of New Hampshire (Calvinistic), organized in 1826. The Freewills were making inroads into their ranks. Ministers, laymen, and in some instances whole churches were joining the ranks of the Freewills. Consequently, in 1830 the New Hampshire Convention took steps to head off the defections. By 1833 a New Confession was published so mild in its Calvinism that the five points of distinction between Calvinism and Arminianism are almost ignored. But in the field of ecclesiology the New Hampshire Convention sought to head off the trends to centralization so evident in the Freewill denominational set-up. Questions of ecclesiology had been facing American Baptists since the organization of the General Convention in 1814. Luther Rice conceived a plan of organization for American Baptists comparable to that of the Presbyterians. Many Baptist leaders south of Philadelphia, especially, favored the centralized idea. In the *American Baptist Missionary Magazine* for 1823 a writer suggests a national organization after the plan of Luther Rice. In fact he goes beyond Luther Rice and calls for a "world phalanx of Baptists." This, by the way, is the first suggestion for a world alliance of Baptists made by an American. Leaders in the General Convention were endeavoring to make it a representative denominational convention instead of a missionary convention solely. In general the Baptists in the Philadelphia area and southward favored centralization. Those north of Philadelphia were opposed to it. The crucial year was 1826. At the gathering of the General Convention in that year decentralization was the order of the day. In such an atmosphere the New Hampshire Convention put forth its confessional statement to meet the Freewills. The article dealing with the church defines a particular church only. Nothing is said *pro* or *con* concerning the general idea which is contained in the old Philadelphia Confession and the current Freewill Confession. Someone, perhaps J. Newton Brown, was deft in the use of words. The article defines a particular church. Those who believed in the particular

church and *no more* could accept the statement. Likewise those who believed in the particular church and *some more* could use it. This confession was calculated to offset the defection to the Freewills on the score of Calvinism and could satisfy Baptists that liked and those that disliked the connectional government of the Freewills.

The question now is, why did it come to pass that the New Hampshire Confession came to be the most widely used one among American Baptists? Especially, why did it come to be the one very generally used south of the Ohio and west of the Allegheny Mountains? When the Southwestern Baptist Seminary was established, the New Hampshire Confession was made the confessional statement of the new institution. How and why did Texas Baptists go to New England to get the confessional statement? The first answer to that question is, that it had already become the standard doctrinal statement in the southwest and had been so for more than a half century. For some reason not yet clear to me J. R. Graves, J. M. Pendleton, A. C. Dayton, the founders of Landmarkism adopted the New Hampshire statement as theirs. Probably they adopted this statement because its mild Calvinism satisfied them in the face of the Hardshellism in Kentucky and Tennessee and all of that central area, but perhaps most of all in Graves' fight with R. B. C. Howell he adopted an ecclesiology directly opposite to that of Howell. Howell was reared on the Philadelphia Confession and his writings are filled with references to *the Baptist Church.* Graves was a protegé of Howell when he first went to Tennessee, and, apparently agreed with Howell in his ideas and practices in ecclesiology. Graves participated in associational observances of the Lord's Supper. There are other indications that he agreed with Howell's views, but when Howell returned to Nashville from Richmond the strife between the two leaders began. Inasmuch as Howell's ecclesiology was of the Philadelphia type and well known, Graves began to shift his position and ultimately came to the position that the church in the New Testament refers to the local congregation only. He was not the originator of this idea. In the

Southern Baptist Review for September-October, 1856, a chapter out of the second volume of *Theodosia Earnest* by A. C. Dayton was published, setting forth the view that the word *church* in the New Testament always means a local body. Editor Graves wrote a foot note: "The view is original and against the 'received authorities' but is it not correct? Discussion for the sake of truth is invited." Graves adopted Dayton's view and popularized it. The ecclesiology of the New Hampshire Confession fits in exactly with this idea. Perhaps for this reason and maybe others the Landmark leaders began to use the New Hampshire Confession. Graves' views became predominant among the Baptists of Texas. The New Hampshire Confession came to be the standard confession. Until the Hayden issue came up in the 1890's the Landmark ideas as to the membership of general bodies perhaps prevailed. At a called session of the General Association of Texas in Dallas in 1880 Dr. B. H. Carroll in a speech, published in the minutes, set forth the Landmark conception of the membership of the General Association. When the division arose in the late 1890's, the Baptist General Convention, under the general leadership of Dr. Gambrell, took the opposite view, that general bodies are composed of individuals and not of churches. For a generation the Texas leadership apparently followed that view. But the idea of Landmarkism now predominates to a great extent in the thinking of Southern Baptists. The article in the *Southern Baptist Review* by Dayton says that the Kingdom of God is composed of churches. Graves goes further. In his *Old Landmarkism, What Is It?*, at page 33, he identifies the first local church, organized by Christ, with the Kingdom of God. When several local churches had been formed, the Kingdom was made up of them all. "The Kingdom embraced the first church, and it now embraces all the churches. The churches of Christ constitute the Kingdom of Christ . . . as all the separate sovereign States of these United States constitute the Republic of America. Now, as no foreigner can become a citizen of this Republic without being naturalized as a citizen of some one of the States, so no one can enter the Kingdom of Christ

without becoming a member of some one of his visible churches."[1] The author of the New Hampshire Confession, J. Newton Brown, held similar views. He says: The Church is "the aggregate of all such particular churches." (*Baptist Memorial,* October, 1846, p. 290). These ideas are not included in the New Hampshire Confession, but they are not contradictory to it. Hence the Landmark Baptists, led by Graves, Pendleton and Dayton could conscientiously adopt this Confession and propagate their views of ecclesiology. J. R. Graves had the unusual ability to influence people by the spoken word and the printed page. From the Allegheny Mountains southwestward he was the most powerful Baptist figure of his generation. By his spoken and printed word he set the pace for Baptist thinking and popularized the New Hampshire Confession of Faith. The peculiar views of the triumvirate—Graves, Pendleton and Dayton—began in the session of 1855 of the Southern Convention to turn Southern Baptists toward that denominational exclusiveness which is a normal result of their peculiar ecclesiology. This, as indicated, is not a part of the New Hampshire ecclesiology, but is an adjunct that does not conflict with it.

[1] Graves' parallel breaks down, of course, since the adoption of the fourteenth amendment to the Federal constitution. But this fact has no bearing on his ecclesiology.

Dryden's Quest for Authority in Religion.

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John Dryden's career was marked by a consistent search for impeccable authority in religion. Although his outward affiliations seem to have fluctuated too often in unison with the political situation, his inner experience was one of constant development in the direction of centralized authority. It is really an error to speak of Dryden's transference of allegiance from the Anglican Church to the Roman Church as a conversion; it is much nearer the truth to say that he developed step by step from Puritanism by way of Deism and Anglicanism to Catholicism.

Dryden was born of Puritan parents—Dr. Johnson says Anabaptist—on or about August 9, 1631. Scott, who admits that Dryden's family was Puritan, thought it improbable that they were Anabaptist.[1]

Dryden entered Westminster School in 1649. There under Dr. Busby, the staunch royalist head-master, he came into contact with influences tending to direct his mind into conservative channels. He left Westminster School on May 18, 1650, when he was almost eighteen. On June 15, 1650, he matriculated at Trinity College, Cambridge; on October 2, of that year, he was elected to the Westminster Scholarship; and in 1654 he took his Bachelor of Arts degree. Unfortunately, it is impossible to trace the course of his mental development during these years.

We know very little of Dryden's religious development before the publication of *Religio Laici* in 1681. This fact will no longer surprise us when we realize that Dryden was a man whose mental processes developed very slowly. There is slight evidence that he had any religion at all before the appearance of *Religio Laici*. Most of his contemporaries were out of college in their late teens; but he was only entering at that age, and he was twenty-three when his Bachelor's degree was finally conferred. He did not achieve literary recog-

[1] Sir Walter Scott and George Saintsbury, **The Works of John Dryden,** Edinburgh: William Paterson, 1882, I, 23.

nition until he was past thirty, and his best work was done almost twenty years later. He required the greater part of a lifetime to formulate his theory of literary composition. Therefore, it is not surprising that he spent many years seeking authority in religion before he entered the Catholic Church.

Dryden was not concerned with the great mystical truths of religion; he was concerned with dogmatism, legalism, and ritual. In his mind there was a subtle relationship between religion and politics. His religious expressions apply in practically all cases to those points wherein religion and politics touch each other. That is why some critics have considered *Religio Laici* and *The Hind and the Panther* political poems. Dryden was never able to separate religion and politics into different categories. Puritanism was connected with democracy, Angelicanism with limited monarchy, and Catholicism with divine rights monarchy. His general development was toward a faith in centralized authority. Therefore, his religious development was perfectly consistent with his general development.

Dryden never really understood the deeper aspects of any one of the three types of Christianity with which he was connected from time to time. He treats his religious themes historically and theologically, but never subjectively.

Dryden's religious development cannot be studied in a vacuum. Attention must be given (1) to the Puritan doctrine of the validity of private judgment in the interpretation of the Scriptures, (2) to the development of the Jesuitical method of attack upon the Scriptures as the basis of private judgment, and (3) to the influence of this method on the religious development of Dryden.

The early mystical element of the Lutheran Reformation soon lost its power, and the movement in Europe became simply a revolution against the Roman hierocracy. In England, however, the revolt was of a deeper nature: not only the temporal power of Catholicism was assailed, but the fundamental doctrines of authority and tradition were attacked. The Anglican position, with its insistence on Apostolic Suc-

cession through its bishops on one hand and its assumption of authority on the other, did not offer an insurmountable obstacle to the logic of the Roman Church. With the rise into power of the age-old Anabaptist doctrine of the efficacy of private judgment in matters of religion and interpretation of the Scriptures, a dangerous and subtle attack was made against the two foundation-stones of Romanism: that church's sole right to interpret Scripture and the accumulated body of tradition. The Anabaptists' doctrine, which the Independents appropriated, was that the Scriptures are the complete and entire source of Christian theology, the sufficient guide to salvation, and an adequate rule of life, and that the Holy Spirit interprets the Bible to the individual reason.

Dr. Louis I. Bredvold[2] discusses the method by which the Papist went about undermining the integrity of the Scriptures as the sole guide to religious and moral conduct. The fight was waged along two principal lines: (1) the Catholic apologists undertook to discredit human reason and to build up a belief in the necessity of a body of tradition to offset the insufficiency of human reason; (2) far more subtle, the apologists joined hands for the time being with the atheists, became forerunners of the textual, critics, and openly attacked the text of the Scriptures. An example of the abuse, scorn, contempt, and ridicule heaped upon the Scriptures by the Romanists is furnished by Daniel Tellenus, professor of divinity in the University of Sedan, who reports Cardinal du Parron (1556-1618) as referring to the New Testament as "the booke of heretikes, the blacke Gospell, Incke-Divinitie, Leaden rule . . . the apple of discord, *Sphynexes* riddle, a sword in a mad-man's hand, and the like terms."[3]

This *method* was invented by Jean Gontery (1562-1616), a Jesuit of Bordeaux.

It was further developed by another Jesuit, one Francois Vernon (1575-1625). Every Catholic controversalist from that period until the Revolution of 1688 used the system. The

[2] **The Intellectual Milieu of John Dryden; Studies in Some Aspects of Seventeenth-Century Thought,** Ann Arbor: University of Michigan Press, 1934.

[3] Bredvold, **The Intellectual Milieu of John Dryden,** pp. 76-77.

Jesuit Edward Knott and the Protestant Chillingsworth waged long and bitter verbal warfare over the points developed by the *method.* Father Simon's *Critical History of the Old Testament* was readily accessible to Dryden. In it he would be able to find all the critical theories mustered by the Jesuits for the overthrow of the Scriptures as an infallible source of authority. Strangely enough, it was the translation of this work into English that called forth Dryden's *Religio Laici.* Dr. Bredvold says: "What made his [Simon's] book so dangerous to the Protestants was the immense and impressive learning with which Simon demonstrated his thesis of the unreliability of the Biblical text."[4]

Although most of the arguments set forth by Simon have since been answered, it still remains true that the Protestants of Dryden's day either could not or would not answer them. One small pamphlet defending the authorship of the Books of Moses was written by a certain "W. L." and printed in the autumn of 1682.

Simon's work found its way into the Dryden circle, and, though first published by a Walter Davis, of whom almost nothing is now known, it was soon transferred to Dryden's great publisher, Jacob Tonson. This fact, Dr. Bredvold thinks, is evidence that the Dryden circle embraced the work and influenced Tonson to buy over the property rights and reissue the book from his own press.

I conclude that Dryden was in the very midst of the group touched most directly by the English translation of Simon's *Critical History of the Old Testament* and could not have escaped the force of its apparent logic. I do not suppose that Dryden was first initiated into the method of Gontery and the materials of Biblical criticism when he read Simon's work; what I do believe, however, is, the work confirmed his already growing distrust of human reason, and brought home to his mind the necessity of a final appeal to authority for religious faith and moral conduct. He was church-conscious, but not God-conscious. He was seeking authority in a visible church, not communion with an invisible Source of Life. A. W. Ver-

[4] **Ibid.**, p. 100.

rall thinks that Dryden was more interested in "Churchmanship" than he was in religion as a way of life.[5] There is truth in Macaulay's statement that Dryden's "knowledge both of the Church which he quitted and of the Church which he entered was of the most superficial kind."[6]

Dryden's intellectual confusion in matters of faith and practice at this time must be considered in connection with two facts: by 1681 Dryden had become a strong monarchist; whereas the Anglican Church taught the duty of adherence to the king, the Roman Church taught the duty of rebellion against the king when he came between one and his allegiance to the Pope. In the conflict of Anglican monarchy with Papal authority, Dryden's new loyalty to the former prompted him to write a defense of the Anglican Church—his didactic religious poem *Religio Laici;* but in his defense, as we shall see, appear evidences of his search for infallible authority.

Religio Laici, written in 1681, represents the half-way mark of Dryden's development from Puritanism to Catholicism. His Puritanism was more of a family trait than a personal religion, and as I have intimated before, was probably sloughed off while he was a pupil at Westminster School under the tutorage of Dr. Busby. The opening lines of *Religio Laici* seem to furnish evidence that Dryden had at some period been a Deist. Scott said that Dryden was "sceptical concerning revealed religion . . . His convictions hovering between natural religion and the faith of Rome."[7]

Dryden came to the writing of *Religio Laici*[8] just after he read Henry Dickenson's translation of Simon's *Critical History of the Old Testament.*

Two thoughts in *Religio Laici* especially concern us here. They both point the way to the Church of Rome. They are (1) Dryden's distrust of private judgment in matters of re-

[5] **Lectures on Dryden,** Cambridge: At the University Press, 1914, p. 148.

[6] **History of England from the Accession of James the Second,** London: Longman, Brown, Green, Longman, Roberts, 1858, II, 457.

[7] Scott and Saintsbury, **The Works of John Dryden,** Life, I, 258.

[8] T. S. Eliot, in his **John Dryden: The Poet, the Dramatist, the Critic,** New York: Terence and Elsa Holliday, 1932, pp. 15-16, refers to this poem as a piece of "sustained reasoning in verse."

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ligion, and (2) his desire for an infallible church that could speak with authority. He sounds the note of doubt against the authority of the reason in the very first lines of the poem.

> Dim as the borrowed beams of moon and star
> To lonely, weary, wandering travellers,
> Is reason to the soul: and as, on high,
> Those rolling fires discover but the sky,
> Not light us here; so reason's glimmering ray
> Was lent, not to assure our doubtful way,
> But guide us upward to a better day.
> And as those nightly tapers disappear,
> When day's bright lord ascends our hemisphere;
> So pale grows reason at religion's sight,
> So dies, and so dissolves in supernatural light.[9]

The tenets of Deism Dryden rejects on the same grounds, that human reason is incapable of finding out the *Summum Bonum*. The ancient philosophers, the wisest of men, failed to reason themselves to God; so would the Deist fail. The human need of a religion of eternal truth could be secured only through revelation from God.

> Thus man by his own strength to heaven would soar,
> And would not be obliged to God for more.
> Vain wretched creature, how art thou misled,
> To think thy wit these god-like notions bred!
> These truths are not the product of thy mind,
> But dropt from heaven, and of a nobler kind.
> Revealed religion first informed thy sight,
> And reason saw not till faith sprung the light.[10]

This revealed religion is deposited in the Bible, of course. Pagan philosophical thought and miracles confirm the truth of the revelation. Dryden says:

> If on the Book itself we cast our view,
> Concurrent heathens prove the story true:
> The doctrine, miracles; which must convince,
> For Heaven in them appeals to human sense;
> And, though they prove not, they confirm the cause,
> When what is taught agrees with Nature's laws.[11]

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[9] **Religio Laici,** 11. 1-11. [10] **Ibid.,** 11. 62-69.
[11] **Ibid.,** 11. 146-151.

Dryden makes one step toward Rome when he undertakes to formulate his view of church authority. "Dryden as a scholar," Verrall says, "admits that the Book of the Scriptures rests on tradition."[12] This thought turned him with renewed determination to seek authority elsewhere. For tradition must have a judge to pass on its authority. That judge must be the church. In the following lines he admits as much:

> Oh, but, says one, tradition set aside,
> Where can we hope for an unerring guide?
> For since the original Scripture has been lost,
> All copies disagreeing, maimed the most,
> Or Christian faith can have no certain ground
> Or truth in church tradition must be found.
> Such an omniscient Church we wish indeed;
> 'Twere worth both Testaments, and cast in the Creed:[13]

One more step and Dryden advances to the very threshold of the Catholic Church. He has already denied himself and others the right of private judgment. He has just denied the integrity of the Scriptures and admitted the further Catholic doctrine that tradition should be accepted along with the Scriptures. He has also betrayed the fact that he longs for "an omniscient church." Only Rome claims such broad authority. The fact that he, in the Anglican communion, wishes for such is an admission that he cannot find absolute authority in the Church of England. Dryden now realizes that there are occasions in which the Book of Scriptures and the church traditions do not agree. Which shall be regarded as supreme, the Book or the Church? A Romanist would say, "Follow the Church." What does Dryden say?

> In doubtful questions 'tis the safest way
> To learn what unsuspected ancients say;
> For 'tis not likely we should higher soar
> In search of Heaven than all the Church before;
> Nor can we be deceived, unless we see
> The Scripture and the Fathers disagree.

[12] Verrall, **Lectures,** p. 153.
[13] **Religio Laici,** ll. 276-284.

If, after all, they stand suspected still,
(For no man's faith depends upon his will,)
'Tis some relief, that points not clearly known
Without much hazard may be let alone;
And, after hearing what our Church can say,
If still our reason runs another way,
That private reason 'tis more just to curb
Than by disputes the public peace disturb.[14]

Thus, we see that Dryden, by using the seventeenth century Roman Catholic materials, methods, and arguments for the support of the Anglican Church was swept on by the power of his logic to the very door of Catholicism. In fact, at the close of *Religio Laici* he found himself in a dilemma which he could solve only by returning to Puritanism or by advancing into the Catholic Church. Dryden's dilemma resulted from his having convinced himself that religious centainty could be found only in a church that claimed both authority and infallibility. The Anglican Church claimed authority, but admitted its fallibility.

Spiritually and intellectually Dryden was a Catholic from the close of *Religio Laici* in 1682 until his death.

The author of an unsigned article in *The Spectator*[15] for November 3, 1906, sets forth the claim for *Religio Laici* as an apology for the middle-ground position of the Church of England; actually the poem reveals to the thoughtful reader the conviction Dryden must have reached in writing it—namely, that the position of the Anglican Church was vulnerable, illogical, untenable. Whereas the Anabaptist would have nullified the whole argument by falling back upon the validity of the individual judgment based upon the Scriptures, Dryden fled to the other extreme, and entered the Roman Church in 1686.

We have now arrived at that event in the career of Dryden that has called forth more comment from both his friends and his foes than any other event in his life—his declaration

[14] **Ibid.**, 11. 435-448. Incidentally these lines are a good illustration of Dryden's Pyrrhonism.
[15] **"Religio Laici,"** XCVII, 673-674.

of allegiance to the Roman Catholic Church. The progress of Dryden's search for authority in religion as set forth above shows that Dryden's going over to Catholicism was not the result of a sudden conversion caused either by a divine illumination of the soul or a sudden hope for royal favor; it was the culmination of a search for something that neither Puritanism nor Anglicanism could give him—authority embodied in an institution.

As *Religio Laici* represents the half-way mark in Dryden's general development from Puritanism to Catholicism, so the fourth stanza of his poem "To the Pious Memory of the Accomplished Young Lady Mrs. Ann Killigrew, Excellent in the Two Sister Arts of Posey and Painting" mark the half-way point between *Religio Laici* and *The Hind and the Panther.* The poem was written in 1685, probably before James II came to the throne, or at least very early in his reign.[16] James came to the throne February 6, 1685, and the poem was first published with the collected poems of Anne Killigrew, 1686. The earliest record of Dryden's attendance on Mass comes from Evelyn's Diary under the date of January 19, 1686. Therefore, it is safe to assume that this poem was written before James came to the throne. It contains evidence that Dryden was passing through some kind of mental crisis at least a year before the writing of *The Hind and the Panther,* which was licensed April 11, 1687, and probably before he openly became a Catholic. He writes:

> O gracious God! how far have we
> Profaned thy heav'nly gift of Poesy!
> Made prostitute and profligate the muse,
> Debas'd to each obscure and impious use
> Whose harmony was first ordained above,
> For tongues of angels and for hymns of love.

In too many instances Dryden's critics have over-looked his gradual approach to the Roman Catholic position. His so-

[16] Anne Killigrew "was maid of honor to the Duchess of York, afterwards Queen. She died of small-pox in 1685." W. D. Christie, **The Poetical Works of John Dryden,** London: Macmillan and Company, 1914, p. 338, footnote.

called conversion has been treated by all of his biographers, and their opinions have fallen into two camps. Before the days of Macaulay, Dryden's actions were generally accepted as sincere, and some attempt was made by such men as Dr. Johnson and Sir Walter Scott to analyse his motives and to pronounce in favor of his honesty. Macaulay, on the other hand, wrote the most scathing account of his conversion to come from any of his critics; and the late nineteenth century saw Dryden through Macaulay's eyes. He declares that Dryden "was poor and impatient of poverty;" that he "knew little and cared little about religion;" that he had "an aversion to priests of all persuasion;" that he was not "naturally a man of high spirit;" that his "pursuits had been by no means such as were likely to give elevation and delicacy to his mind;" that he had for years "earned his daily bread by pandering to the vicious taste of the pit, and by grossly flattering rich patrons;" and that "self-respect and a fine sense of the becoming" were not to be looked for in the nature of a man "who had led a life of medicancy and adulation." Macaulay then penned the sentence that crystalized the public opinion of half a century concerning Dryden's motives. He said: "Finding that, if he continued to call himself a Protestant, his services would be overlooked, he declared himself a Papist."[17]

There are three fundamental errors in Lord Macaulay's position. First, he holds up the worldly life of the poet as evidence that he cared nothing for religion. In so doing, Macaulay left out of account the nature of Englishmen of the seventeenth century. Many men of that age who led irregular personal lives professed devout religious convictions. This is especially true of the Restoration. His second error is contained in the statement, "The King's parsimony speedily relaxed. Dryden's pension was restored: the arrears were paid up; and he was employed to defend his new religion in prose and in verse."[18] The trouble with his statement is that James confirmed Dryden's Laureateship, his position of His-

[17] **The History of England from the Accession of James the Second,** II, 456.
[18] **Ibid.,** II, 256.

tographer Royal, and his office of Collector of the Customs in London before the latter became an avowed Roman Catholic. It is now known that the payment to which Macaulay refers as a new grant of £100 was in reality part of the renewal of a pension granted by Charles II.[19]

Macaulay's third error occurs in the following statement, the first sentence of which is a self-evident truth: "There will always be a strong presumption against the sincerity of a conversion by which the convert is directly a gainer. In the case of Dryden there is nothing to countervail this presumption."[20] The error of this last statement grew out of the fact that the historian did not take into account the gradual evolution of Dryden's religious mind. It is therein that the "countervailing" material comes to light.

Over against Macaulay's view,[21] shared by Christie, I wish to set the opinions of Dr. Johnson and Sir Walter Scott, both great judges of character. Dr. Johnson admits that "a conversion will always be suspected that occurs with interest," but he also points out the possibility "that information may come at a commodious time." "Truth," he says, "and interest are not by any fatal necessity at variance." He discusses the difficult position of the seventeenth century thinker who would undertake to weigh the relative merits of Catholicism and Anglicanism. It is evident that Johnson perceived—what Dr. Bredvold has demonstrated through scientific scholarship—the operation of the Roman Catholic *method* upon the mind of Dryden, and that he realized the latter was not equipped to refute its logic. He said:

> This then was the state of the Papacy; every artifice was used to show it in its finest form; and it must be owned to be a religion of external appearance sufficiently attractive.

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[19] In defense of Macaulay's integrity as a historian, it should be said that Robert Bell had not then established the dates of the above mentioned confirmation. Christie, a close follower of Macaulay, was in possession of all the facts, yet he was of the same opinion as Macaulay regarding Dryden's motives.

[20] Macaulay, **op. cit.**, II, 457

[21] Christopher Hollis in his **Dryden,** London: Duckworth, 1933, devoted one entire chapter entitled "Dryden and Macaulay" to the latter's biased statements.

> It is natural to hope that a comprehensive is, likewise, an elevated soul, and that whoever is wise is also honest. I am willing to believe that Dryden, having employed his mind, active as it was, upon different studies, and filled it, capacious as it was, with other materials, came unprovided to the controversy, and wanted rather skill to discover the right, than virtue to maintain it.[22]

Sir Walter Scott too, pointed out the difficulty of putting faith in a conversion that has the appearance of a political move for the sake of preferment. Scott recognized the long evolutionary process by which Dryden arrived at the point in which he could embrace the Catholic religion. He marshalled the whole array of internal evidence very much as twentieth century writers, such as Verrall, Hollis, T. S. Eliot, are doing. Scott's full consideration of the subject of Dryden's transfer of allegiance is prefaced by the following remarks: "There are other considerations, however, greatly qualifying the conclusions which might be drawn from these suspicious circumstances, and tending to show, that Dryden's conversion was at least in a great measure effected by sincere conviction."[23]

The chief corner-stone for which Dryden was seeking may be described in two words: *infallible authority.* Referring to Lord Halifax's statement that the doctrine of infallibility is "good resolute nonsense backed by authority," Alan Lubback says: "Of course this is not quite what Dryden said in *Religio Laici,* but it represents a position its author was clearly approaching, that when soon after he embraced Rome and wrote *The Hind and the Panther,* whatever may be thought of his sincerity, his action was certainly not inconsistent."[24]

As Lubback's opinion shows, recent scholars have almost invariably looked upon Dryden's career as a churchman with more sympathy than was evident in the nineteenth century. Modern scholars are no longer concerned about the Protestant

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[22] **The Lives of the Poets,** Troy, N. Y.: Parfraets Book Company, 1903, VII, 281-282.

[23] Scott and Saintsbury, **op. cit.,** I, 255-256.

[24] **The Character of John Dryden,** London: The Hogarth Press, 1925, p. 12.

loss and the Catholic gain in Dryden; they are, however, interested in the sincerity of the man. In general, Allardyce Nicoll expresses the common opinon when he says: "It was but fitting that the Poet Laureate should hold the same religion as his royal master. At the same time, we are bound to presume that Dryden was as sincere as his age would allow him to be."[25]

Dr. Bredvold contends that Dryden was a consistent thinker because he was a Pyrrohnist. Of *The Hind and the Panther,* Dr. Bredvold says: "Although Dryden has in the meantime gone over to the Catholic Church, his fundamental philosophy remains the same [as in *Religio Laici*]. It is important to note this deeper consistency and continuity of his thought, in view of the frequent accusation of insincerity brought against him because of his superficial inconsistencies."[26]

There were, indeed, some obvious advantages to Dryden's position at court as a Roman Catholic under the eye of a Catholic king. On the other hand, the disadvantages before the people as a whole more than offset the advantages. First of all, what advantage there was depended on the life and continued reign of James. Secondly, Dryden laid himself open to the severest attack by his enemies, and at the same time made new ones. Thirdly, as Dryden must have realized, James' policies were only temporary, subject to change upon the pending meeting of Parliament.

There is evidence to show that Dryden must have foreseen the danger to which James would be subjected when Parliament met. The following lines from *The Hind and the Panther* certainly imply such foresight. The Anglican Church, represented under the guise of the Panther, would not attack the Lion, who represents the King in his capacity as guardian of the Hind, or the Catholic Church in England,

> But watched the time her vengeance to complete,
> When all her furry sons in frequent senate met.[27]

[25] **Dryden and His Poetry,** p. 91.
[26] **The Best of Dryden,** New York: Nelson, 1933, pp. 552-553.
[27] Part III, 11. 24-25.

It is hard to read certain portions of *The Hind and the Panther,* especially Part III, and ignore the poet's conscious expression of his doubts as to his bodily comforts in the future. There is one passage in particular in which he seems to face the consequence of his conversion to Catholicism and prophesies the toil and misery of his last years. It is strange that Dryden nowhere pictures a comfortable future for himself after his change of religions. However, another note, that of spiritual joy, enters into his prophecy. Notice the double tone of these lines:

> If joy hereafter must be purchased here
> With loss of all that mortals hold so dear,
> Then welcome infamy and public shame,
> And last, a long farewell to worldly fame.
> 'Tis said with ease, but oh, how hardly tried
> By haughty souls to human honour tied!
> O sharp convulsive pangs of agonizing pride!
> Down then thou rebel, never more to rise;
> And what thou didst and dost so dearly prize,
> That fame, that darling fame, make that thy sacrifice.
> 'Tis nothing thou hast given; then add thy tears
> For a long race of unrepenting years:
> 'Tis nothing yet, yet all thou hast to give:
> Then add those may-be years thou hast to live:
> Yet nothing still: then poor and naked come,
> Thy Father will receive his unthrift home,
> And thy blest Saviour's blood discharge the mighty sum.[28]

The Hind and the Panther, a poem T. S. Eliot considers superior to *Religio Laici,*[29] was licensed on April 11, 1687. Very little is known of its composition. The work is an attempt to vindicate the position of the Roman Catholic Church in the seventeenth century. By 1687, Dryden had embraced the entire system of Rome as it then was. I will reproduce only such parts of the poem as seem to be autobiographical,

[28] **Ibid.,** 11. 281-297.
[29] **John Dryden,** p. 18.

and to reveal the mental processes of Dryden's religious evolution.

Although *The Hind and the Panther* is primarily a satirical religious controversial poem cast in the form of a bestiary, it contains some autobiographical materials. In the "Preface" Dryden says, "What I desire the reader to know concerning me he will find in the body of the poem, if he have the patience to peruse it"[30], and it is a revealing document. It will be remembered that in the Preface to *Religio Laici* Dryden had shown contempt for the sectaries and intolerance of them, and had denied them the right of freedom of conscience.[31] By the time he had reached this Preface to *The Hind and the Panther* he had embraced the seventeenth century plea of the English Catholics for freedom of conscience. In the following sentence Dryden states his new position: ". . I may safely say, that conscience is the royal prerogative of every private man. He is absolute in his own breast, and accountable to no earthly power for that which passes only betwixt God and him."[32]

As a defense against the "Test Act" James undertook to inveigle the Anglican Church into sharing her position with the Roman Church. When this effort failed, James undertook to unite all dissenting parties with the Roman Church in a strong stand against the Anglicans. The latter effort called forth the Declaration of Indulgence, April, 1687. I do not intend to imply that *The Hind and the Panther* was written as an aid to James' Declaration of Indulgence. It is far more probable that Dryden is dealing in plain facts when he says in his "Preface" that he was writing according to his own will, and not at anyone's dictation. "As for the poem in general," he writes, "I will only thus far satisfy the reader, that it was neither imposed on me, nor so much as the subject given me by any man."[33] This statement is substantiated by the fact that *The Hind and the Panther* contains elements not in accord with James' policies. If the poet had been subservient to James, this could not have happened.

[30] Scott and Saintsbury, **op. cit.**, X, 109.
[31] **Ibid.**, X, 28. [32] **Ibid.**, X, 112.
[33] **Ibid.**, X, 113-114.

Then, according to Dryden's own statement, there are autobiographical elements in *The Hind and the Panther.* The majority of such passages are to be found in Part I. The most revealing and the longest passage comes early in the poem, and I think it furnishes the key to the entire process of evolution that took place in Dryden's mind. The passage which I now propose to analyse begins at line 62 and ends with line 105.

> What weight of ancient witness can prevail,
> If private reason hold the public scale?
> But gracious God, how well dost thou provide
> For erring judgments an unerring guide!
> Thy throne is darkness in the abyss of light,
> A blaze of glory that forbids the sight:
> O teach me to believe thee, thus concealed,
> And search no further than thyself revealed;
> But her alone for thy director take,
> Whom thou hast promised never to forsake!

Dryden's first step in the direction of Catholicism came early in life when he first doubted the efficiency of human reason. He then logically sought authority vested in a visible church. This church, in turn, must interpret all the Scriptures and constitute herself the special guardian of tradition. Dryden's cry for an "unerring guide" to human reason finds an answer in what the Roman Church says is revelation. He cannot bear the sight of God's throne, and prefers to see the truth through the medium of the church. Finally, he declares that he has no desire to look beyond the horizon of the Church, and prays that he may be made to believe all the revelation offered him by the church.

> My thoughtless youth was winged with vain desires;
> My manhood, long misled by wandering fires,
> Followed false lights; and when their glimpse was gone,
> My pride struck out new sparkles of her own.
> Such was I, such by nature still I am;
> Be thine the glory, and be mine the shame!
> Good life be now my task; my doubts are done;
> What more could fright my faith, than three in one?

In the lines just quoted Dryden indicates that his religious development went through four distinct stages. First, that of a "thoughtless youth" in which his mind was given over to "vain desires." This is probably meant to cover the years at Westminster School and at the University of Cambridge. Certainly it covers the years of his Puritan associations, from which came the poem on the death of Cromwell. The second stage, Dryden says was characterized by a manhood "misled by wandering fires." And when these "false lights" had lost their glimmer, he entered the third stage of his devolopment. Then it was that his "pride struck out new sparkles of her own." This line has caused certain of Dryden's critics to declare that he was once a Deist. Sir Walter Scott was of the opinion that Dryden was converted, not from the Church of England directly, "but was converted to the Catholic faith from a state of infidelity, or rather of Pyrrohonism."[34] Regardless of what else the line referred to may imply, it is clear that at one period of his development, Dryden undertook to reason out a faith that would satisfy his inner nature. Failing to find comfort in all previous efforts, he fell back upon revealed religion. The one great obstacle that seems then to have stood in his way was a lack of a belief in the Trinity. When he finally surmounted that obstacle, he entered upon the fourth and last stage of his religious development. That point in his mental development coincides with his acceptance of the faith of the Roman Church.

> Can I believe eternal God could lie
> Disguised in mortal mould, and infancy?
> That the great Maker of the world could die?
> And after that trust my imperfect sense,
> Which calls in question his omnipotence?
> Can I my reason to my faith compel,
> And shall my sight, and touch, and taste rebel?
> Superior faculties are set aside;
> Shall their subservient organs be my guide?
> Then let the moon usurp the rule of day,
> And winking tapers show the sun his way;
> For what my senses can themselves perceive,
> I need no revelation to believe.

[34] Scott and Saintsbury, **op. cit.**, I, 263.

From this point onward it is but a simple matter to accept the doctrine of literal transubstantiation. His faith, he says, triumphed over his reason, and he could then accept the doctrine of incarnation, and once accepting that, with its implications of divinity and union with God, why should the nature of the host give him pause? The passage quoted immediately above gives the best possible insight into Dryden's mental processes after he gave up the struggle of reason against dogma and tradition. It shows a spirit fully surrendered to the sweep of the tide, bathed in the strong current of doctrines he does not understand, no longer the pilot of his own spirit, but serenely trusting the vast ocean that is sweeping him along.

Enough has been quoted to show that Dryden had at last reached the religious haven for which he had long been searching. From this point *The Hind and the Panther* does nothing more than confirm step by step the already obvious fact that Dryden has now accepted Roman Catholic dogmas in their entirety. He has been seeking a church with authority; he now believes that he has found it; therefore from the "peace of his self-content" he sings his triumph song:

> Rest then, my soul, from endless anguish freed;
> Nor sciences thy guide, nor sense thy creed.
> Faith is the best insurer of thy bliss;
> The bank above must fail, before the venture miss.[35]

I surmise that Dryden's feeling of religious security, gained about 1685 or 1686, gave him the motivation, the inspiration, and the courage to continue his literary activities for fourteen or fifteen years. By 1686, when he was fifty-five years old, he had already passed the productive period for the great majority of literary men. Nevertheless, Dryden somehow found strength to carry on, and to produce some of his very best works between the ages of fifty-five and sixty-nine. It seems to me probable that this power in late life derived both directly and indirectly from his newly adopted faith. Directly, Dryden must have gained spiritual repose,

[35] **The Hind and the Panther,** Pt. I, ll. 145-149.

and a means of transforming his worldly ambitions and rebuffs into food for his creative imagination to feed upon. Indirectly, his new faith brought upon him a type of literary criticism and personal abuse that may well have spurred his genius to remain active for reasons of self-preservation at a time when a more placid life would have encouraged the processes of decay.

Dryden's output of original religious literature after *The Hind and the Panther* was very small,[36] and his religious verse was almost, if not entirely, in the nature of translations and paraphrases. His hymns, to which we may now turn our attention, belong to this classification. It is impossible to fix the dates or the canon of Dryden's hymns. Three of them have been known for many years, and in 1885 attention was called to eight more that have some claim to Dryden authorship.[37]

Best known of all Dryden hymns is "Veni Creator Spiritus." Christie says that this hymn has from the very first been printed in the collected editions of Dryden's poems. It is, therefore, printed in Tonson's folio edition of 1701. "Veni, Creator Spiritus" breathes forth a spirit of serenity and trust that is absent from the controversial poems *Religio Laici* and *The Hind and the Panther*. Although it is a paraphrase of an ancient Latin hymn, Dryden succeeded in stamping it with his own style and personality. It is primarily a laudation of the Holy Spirit, but in it Dryden mentions both the Father and the Son. The Paraclete he recognizes as the Third Person of the Trinity, the teacher, the creator, the revealer of truth. God is the author of salvation, Christ is the atonement for sin, and the Spirit is the eternal uncreated source of light, the guide to man's spiritual feet, the power of the resurrection, and the life everlasting.

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[36] His proposed translation of Varellas' History and his finished translations of Bouhour's **Vie de Saint Ignace de Loyola** and **The Life of Saint Xavier** are not important in Dryden's religious development.

[37] **The Saturday Review,** February 28, 1885. The writer of the article concludes that the so-called Dryden hymns of the English **Catholic Primer** are for the most part in the Dryden style, but that they must still be regarded as of doubtful authorship.

Dryden's paraphrases of "Te Deum" and the "Hymn for St. John's Eve" were first published by Sir Walter Scott, who seems to have had no doubt of their authenticity.[38]

The hymns represent Dryden in religious repose; they reach a certain spiritual depth lacking in his other poetry; and the very fact that he translated these deeply spiritual hymns with their calm spirit of religious certitude, is proof that he recognized in them an experience akin to his own feelings. In them Dryden found his religious norm and the peace for which he had looked in vain in his previous religious experiments.

I review my conclusions. I have pointed out that Dryden's Puritanism was a family tradition with him and not a personal religion. When he came under the influence of Dr. Busby, Headmaster of Westminster School, he probably entered upon his long course of development toward conservatism. He attended Cambridge University when Puritanism was no longer a burning issue there. Sometime between his college days and 1681, he came into intimate contact with the Jesuitic method of attack upon the integrity of the Scriptural text, and when his friend Henry Dickenson translated Father Simon's *Critical History of the Old Testament,* the epitome of the Jesuitic method, Dryden wrote *Religio Laici,* and dedicated it to the translator. According to the conviction I expressed, I believe that in the process of writing *Religio Laici,* Dryden thought himself into a dilemma that rendered his allegiance to the Anglican Church very unsatisfactory to himself.

Dryden became a Roman Catholic in 1686, as a natural result of his religious development. He had been always tending toward an *omniscient church,* and he had probably been for a long time a Catholic at heart, when shortly after James' accession, he made public his transfer of allegiance. His poem *The Hind and the Panther* embodies a defense of the seventeenth-century doctrines and social and political conceptions of the Catholic Church in England. Dryden's transference of allegiance from the Anglican Church to the Ro-

[38] Christie, **op. cit.,** p. 648.

man Church was neither a conversion nor an act of inconsistency—it was the logical culmination of a long evolutionary process.

Dryden's quest for authority in religion, as we have seen, involved four elements. He sought (1) a visible church which claimed innate authority and consequent infallibility, (2) a definite body of tradition and dogma, guaranteed by such an infallible church, (3) an interpretation of the Scriptures not dependent upon either individual judgment or a corrupt text, and (4) a retreat from the necessity of constructing for himself a religio-philosophical way of life. The Church of Rome claimed to possess all for which he sought; therefore, he embraced the faith of that church. It seems possible that Dryden drew strength, directly and indirectly, from his new faith to carry on his literary work, in the face of great odds, far beyond the productive span of the ordinary lifetime.

Finally, his hymns reveal a mind in religious repose—a mind that has found the authority and the religious haven for which it had long sought.

Some Survivals of Spirit Worship and Allied Beliefs in Modern China.

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Our introduction to China ten years ago was marked by an event which impressed upon us from the start the importance that "spirits" of all sorts have in the lives of the masses of the Chinese people today. How much of this is real in the sense of being actually believed, and how much is simply survival in customs that continue long after real significance has passed, would be difficult to say. But certain it is that there are innumerable evidences all over China that animism and demonology of various sorts are far from being things of the historic past.

We reached China in September 1931, at the time when the first rumblings of the present Oriental conflagration were beginning to be heard in the north. That first night, spent in the attic guest room of good friends on the campus of the University of Shanghai, where we were to make our home and have our work, was indelibly impressed upon our memories. Tired from a long and trying journey, flushed with the excitement of new and very strange scenes and faces, we went wearily to bed. Far into the night we were awakened by a series of explosions that to us at the time were most terrifying. We were quite sure that a major war had broken out right under our noses. (It was just four days later that war did actually break out in Manchuria, but hardly within our physical hearing.) We expected at any moment to be called by our hosts and told to flee for our lives. But there seemed to be nothing astir in the sleeping quarters below us, so finally my wife and I mustered courage to go to the window and look out.

There in the little village just outside the campus gate, on the outskirts of the great city of Shanghai, we could distinguish the forms of the villagers milling around in great excitement, but as nearly as we could tell, in somewhat festive mood. We quickly realized that the explosions were not

from machine guns and artillery fire, but from firecrackers, some of them prodigious ones. The noise of the firecrackers was mingled with the din of clanging cymbals, beating drums, and noise makers of various descriptions. And then we glanced at the moon, bright and high in the heavens, with just a curve of blackness beginning to eat its way across the surface. An eclipse! And the villagers, carrying out the time-honored custom, some possibly with the superstitious dread still clutching their hearts, were doing their best to frighten away the Dragon who was trying to swallow the moon. We finally went back to bed, but not at once to sleep, for the noise and excitement continued until the eclipse was entirely over.

Thus impressed at the outset, I have observed since then with special interest the numerous manifestations of belief in a spirit world which permeates all Chinese life. It was a matter of two or three years later that I realized one day in the classroom that spirits are quite as real to many of the educated as they are to the illiterate whom we would naturally expect to be superstitious. It had been my custom at Christmas time to read with my older high school students a shortened version of Dickens' *Christmas Carol,* that they might be helped in understanding something of the Anglo-American Christmas tradition. As the "spirits" of the story one by one passed before us I sensed from a remark dropped by one of the boys that he was, to say the least, undergoing a very real vicarious experience. I attempted to draw him out, and finally to a question to this effect: "Do you think this is a true story?", he replied quite frankly, "Yes, isn't it?" Further questioning revealed that for many of the boys that story, if not real, was at least quite literally possible.

We are told by the scholars that the commonest view among the masses of the people—excepting of course the Christians and Mohammedans, a minority of some twelve million—is that man has two souls, the Hun, or superior soul, which has much in common with the Shen, or good spirits; and the P'o, or inferior soul, which is feared for its powers of mischief and partakes of the nature of Kuei, or evil spirits. In

some districts there is a still further vague belief in a third soul which is supposed to dwell in the mortuary tablet set up in memory of the deceased. The butterfly is popularly thought of as the emblem of the human soul, and something of the Chinese conception may be inferred from the experience of Chuang Tzu, the philosopher, whose story is widely known and repeated today. On one occasion he had a dream that he was a butterfly. It was very real, and he was acutely conscious of his fancies as a butterfly and unconscious of his individuality as a man. Suddenly he awoke. But after that he was not certain whether he had been a man dreaming himself to be a butterfly, or whether he was actually now a butterfly dreaming himself to be a man.

Popularly the Chinese think of another world run along the same lines, very largely, as life on earth. There are numerous rewards and punishments, spells of happiness, and sentences of expiation in very gruesome purgatories. In most important cities one will find a "Hell temple" wherein are seen depicted in images the various modes of torment whereby the punishment is made to fit the crime. The one in Peking is perhaps best known, at least to foreign tourists, but I have also visited similar temples in Nanking and Hangchow. There one finds figures being sawed asunder, others having their tongues pulled out with tongs wielded by hideous-looking demons—presumably a punishment for lying or slander—others with live coals being pressed into eyesockets, and so on through a whole range of torments thought up by morbid imaginations and calculated to impress the credulous. Somewhat similar to these representations of future rewards are the representations found in a few of the other temples of the personified conceptions of the forces of nature. In the beautiful little temple in the "Middle Lake Park" in Peking one finds in a side hall a whole collection of these figures. Most impressive are the representations of the god of Thunder and the goddess of Lightning. He is represented as a Mephistophelian figure, all blue, and both comical and terrifying in appearance, with his hammer and thunderbolt. His companion holds in her hand the mirror with which she sends out the flashes of lightning.

But of particular interest to us is the presence of these spirit forces in the daily lives of individuals. The philosopher Chuang Tzu wrote three hundred years before the Christian era, "The open criminal is punished by law; the secret sinner is tormented by devils." And the extent to which that doctrine is held by the masses in China today is evident to anyone who long resides in that fascinating land.

In Chinese thinking the spirits have been classified into many degrees and kinds, of which we shall note here only the two chief categories. First, there are the Shen, which is a term comprehensively used to include the minor deities; they are spiritual beings who are sometimes delegated to avenge wrongs against Heaven or against fellow-men; but they are in the main good, or at any rate harmless; this category also includes the superior souls of human beings, the manes of ancestors, and similar groups. Back of all Chinese philosophy and cosmology is the conception of Yang and Yin, male and female principle. The Shen are of Yang origin and thus are held in high honor.

The other major category are the Kuei—the word that has been translated devil(s). It is their actions that furnish about ninety percent of the folklore of China. The Kuei are capable of good as well as evil, but they are of Yin origin, and as such are connected with death and darkness. They command respect; but more important is the fact that they are feared, and it is to ward off evil influences that most of the practices we observe have to do. Human ghosts, especially when of the lower order, and numerous imps, goblins, and devils come in this general classification of Kuei.

This is the term that is so widely applied to foreigners, Yang Kuei-tzu—Foreign Devils, and while it may contain a good deal of contempt, not to say dislike, it has also something of respect as indicating a certain cleverness or trickery or unusual skill, "Kuei-work." Some of the old Chinese books speaking in praise of exquisite craftsmanship in jade and other objects of art use "Kuei-work" to characterize it.

There is a belief in China which has its counterpart elsewhere in the world that dogs can easily detect the presence of

spirits. The fact that Chinese dogs invariably bark at foreigners may have something to do with the epithet Yang Kuei-tzu. The real reason for the dogs' barking is the characteristic smell of foreigners which not only the dogs but also the Chinese notice, as the more candid ones will sometimes admit to foreign friends.

In thinking of the practices of the Chinese people it is well to understand what is meant by the statement "Devils are worshipped." Both terms are capable of rather wide definition, and have rather loose meanings in China. It is, as intimated above, more a case of profound respect for these powerful enemies, with offerings made, and practices observed to ward off evil influences.

The newcomer to China is perplexed at first with the consternation that may be caused by the simple admonition to a servant, "Don't drop that dish," or an expression to a neighbor of a friendly wish that her child may not catch the measles from which so many of the children of the village are suffering. But when the unenlightened foreigner has been a little longer in the country he comes to realize the gravity of his error in so much as mentioning a possible calamity. The everpresent Kuei must not be given any hint of an evil that might be brought upon one, lest they act at once upon the suggestion.

There are numerous customs and superstitions so commonplace to the "old China hand" that they are no longer noticed. In every village one sees children with dragon shoes, a dragon or a tiger's face embroidered on the toe, to keep them from stumbling; and little boys with metal rings around their necks or bits of red twine tied either in the hair or to the garments to ward off the spirits. The boys, being so important for the preservation of the male line are deliberately given mean, and vulgar, or even coarse names, that the evil spirits may not hear the true names, and so obtain power over them to hurt them, or else will consider them to be so inferior as to be not worthy of attention. Frequently little boys are dressed in girl's clothes, at least up to the age of seven or eight, just to fool the spirits. Everyone who has seen the picture or

read the book *The Good Earth* will recall the scene—quite consistent with typical peasant life—where the proud father boasting over his fine baby son suddenly realizes the seriousness of his error, and begins to protest in a loud voice to the surrounding Kuei that it is really only a worthless girl, and a very ugly and unattractive one at that.

The presence of these Kuei on every hand has led to attempts at divination and magic which finds its picturesque expression in the *geomancer* and the *soothsayer*. There is an extensive and elaborate history behind the modern geomancer, going all the way back to the *I Ching* (Book of Changes), which mystic book is understood by neither Chinese nor foreigner, and is the infallible and final authority for the augurer and fortune-teller. The composer of this work dealt with the eight mystic trigrams so familiar to anyone acquainted with Chinese art—which were supposed to have been discovered by the legendary first human, or only half divine, Emperor, Fuh Hsi, in the twenty-seventh century B.C. There is an elaborate ritual followed by the soothsayers dealing with these eight trigrams, in which use is made of fifty stalks of the milfoil—a plant possessing magical powers from early times—and six blocks. Whether the soothsayers really understand themselves what they are doing is open to question; and certain it is that their ritual serves the purpose of mystification of the poor and uneducated people throughout the land. I have often stood and watched these soothsayers plying their trade over a little table set up at the side of some thoroughfare, and needless to say have been quite as mystified by their proceedings as the hopeful individuals who were seeking solutions in this manner to problems of doubtless great moment to themselves.

Every tourist has seen the simpler method of consulting oracles, which is in practice in nearly every temple. Usually just inside the temple near the main entrance will be found a shaky table and a shabby priest. On the table are some papers and books, but most conspicuous of all is a fat bamboo tube containing fifty sticks, each one inscribed with a character. The inquirer seeking guidance pays his fee, upon

which the priest picks up the tube and shakes it around until one of the sticks has fallen out. The inscription on the stick has its counterpart in a verse in one of the books. This verse is looked up and read to the hopeful one or written on a scrap of paper, and he gets whatever guidance and solace he may from its ambiguities.

It will be noted in this connection that a great number of Buddhist monks today have no concern for the values to be found in the authentic Buddhist tradition, and make no pretence of studying the difficult literature of their cult. They are quite content to repeat burial services, and to quote short passages for magical purposes, in most cases without understanding the meanings at all. The verse itself written on a scrap of paper is supposed to have efficacy against demons.

No important day, or event, funeral, wedding, business deal, or other occasion affecting the welfare of the family can be decided upon without first consulting the fortune teller.

A large part of Chinese popular superstition is included in the belief in the Feng Shui—wind and water—by which is meant the importance of the environment. The skilled practitioner of geomancy understands the principles involved, he knows how to detect and describe the two forces or currents running through the earth and designated as the dragon and the tiger. With the help of his compass and ruler, the direction of water courses, the proximity of buildings, the nature of the soil—whether or not it partakes of the nature of Yang or Yin—and numerous other factors, he can choose just the proper location for a grave, a garden wall, a residence, or business office. And this matter of geomantic location is far more important than proper drainage, sunlight or ventilation.

Lest anyone believe that these *geomancers* are all charlatans pure and simple, we have evidence of their faith in their own solemn nonsense in Dr. Wells Williams' story of one who "after having selected a grave for a family was attacked with ophthalmia, and in revenge for their giving him poisonous food which he supposed had caused the malady, hired men to remove a large mass of rock near the grave, whereby its efficacy was completely spoiled."

As would be expected where spirits are so real, there are attempts to communicate with the departed very much along the same lines as the proceedings of spiritualists in this country. This is practiced most generally by Taoist priests who use a sort of "planchette" consisting of a large V-shaped wooden fork with a wooden "pencil" attached to the apex of the V. This pencil is at right angles to the fork so that when the instrument is held horizontally the pencil points vertically downwards. The device is operated by two priests, each one of whom grasps one arm of the V to hold the instrument in position over a dish of sand. The inquirer writes his question on a piece of paper which is folded and burned on the temple altar before the god. After this, incense is set smouldering and the pencil is set whirling round and round by the priests. Then the whirling is stopped and a character is traced on the sand. Other characters are traced in a similar manner, with a whirling preceding each character. The completed answer is usually a cryptic epigram or poem.

To the belief in spirits and methods of warding them off we owe one of the rare treasures of Chinese art in Peking today. In most temples and many private dwellings there is usually found a screen larger than the door opening, placed just outside or just inside the door. This screen is for the purpose of keeping out the evil spirits, who, it seems, are really not very smart, and being able to travel only in straight lines, would not be able to figure out how to get around the screen and so into the residence or temple. In the Pei Hai ("North Lake Park"), a section of the old Imperial Palace grounds, there is one of these spirit screens. It stands alone now before the barren site of a once impressive temple that long since burned to the ground. It is made of masonry covered with glazed tiles in exquisite colours. On either side of the screen, standing out in relief, are nine different-coloured dragons disporting themselves through the billows and contending for the pearl of perfection.

For the same reason that these screens are placed we also find bridges following a zigzag course, as in the case of the

bridge leading across the pond to the Willow Pattern Tea House in the old native city at Shanghai, a spot well-known to Shanghai tourists.

And conversely, nearly every temple, as well as many other buildings, including all the palaces in the Imperial Forbidden City, has a "Spirit Walk" leading up to the main entrance, for the use of the good spirits. The usual plan is to have the spirit walk directly in the middle, leading to the central entrance, flanked on either side by steps for the use of mere mortals. These spirit walks consist of slabs of stone—marble in the case of the palaces and more elaborate temples—usually most ornately decorated with figures of dragons and phoenixes. While no one was supposed to put foot on these walks, the emperor's chair used to be carried over them, with the bearers treading the steps on either side of the spirit walk.

Superstitious beliefs are current among all cases of Chinese, and while many of them will laugh at these superstitions when they are brought up in conversation, you will at the same time find them unwilling to do anything which would, according to popular belief, bring ill luck. Just as many a Westerner will not walk under a ladder, nor sleep in room 13, nor on the 13th floor, which will be found missing in many of our tall buildings.

In days gone by each Chinese family had from year to year an almanac wherein were listed all the lucky and unlucky days, and the actions of each individual member of the family were greatly influenced, if not actually governed, by the advice contained in this book. More recently, with official adoption of the European calendar, and abolition of the old Chinese calendar, these almanacs have been put under official ban. But at every China New Year, which is still celebrated by the masses in spite of the Government, a number of these old-style almanacs may be seen being "bootlegged" around the cities. China New Year receives the tacit recognition of the Government under the designation of Spring Festival, although actually the Spring Festival is another event in the old calendar.

These periods of the old calendar provide an excellent opportunity for observation of some of the time-honored superstitious practices still in vogue. Five years ago I was in the city of Wusih on China New Year day. Going down the main street of the city I did not find a single shop front without its little square of red paper on which was inscribed the character Fu- "Good luck." This use of written charms or good luck characters is still very widespread, and one will see them on doors and walls everywhere. Sometimes also they are worn on the person, being inscribed for the purpose upon strips of peach wood. The peach tree has long been connected in many ways with all kinds of good fortune. Sometimes the charms are on yellow paper, but the red paper enhances their strength, since red is the Yang, or solar, color.

China New Year is in itself a fascinating topic, being a combination of Christmas, New Year, Easter, and a score of other holidays all rolled into one grand festival. One sees it still celebrated in the traditional style in Peking, though Shanghai has become more sophisticated, and the celebration there has lost some of its picturesqueness.

China New Year is a time of settling all debts—one of the three major settlement days of the year—a time of enjoying one's friends, exchanging gifts, and generally of putting the house in order for the new year. The Fu character referred to above is not only pasted on the gates, but in the case of a farmer may be pasted on his wheelbarrow, plow, or any other article belonging to him. It will also be seen on the river junks. A most interesting sight at this time of the year in Shanghai is the extensive fleet of junks at anchor in Soochow Creek in the Settlement, each with its "good luck" character showing brightly, and perhaps also some sticks of incense burning for added good fortune.

Lucky phrases are also pasted up in conspicuous positions in many houses, as are brilliantly colored figures of two or three of the "home protectors" or gate gods, in the fond hope that they will protect the members of the family from evil spirits.

According to the old tradition, still practiced, though with some modifications in certain localities, the last day of the old year was given to the preparation of food to last the family through the holiday, since it was considered to be unfortunate to use a knife or any sharp instrument on that day, fearing it would "cut the luck." Even water was drawn from the well to last the family, since the god of the well also deserved a holiday.

Before the real home ceremonies began, the household made sure that all precautions were taken against spirits which might be lurking about. The courtyard was carpeted with pine boughs and stalks of sesamum which would crackle and give warning if walked upon, and the gate was sealed with crossed strips of paper, not to be opened until New Year morning, since if anyone enter, an evil spirit might slip in.

When all was ready, the family gathered for the serious part of the festival. The Chinese family consists of the oldest male member, who acts as head, and all his descendants; sons with their wives and children, and unmarried daughters were all expected to attend these services. There were three services performed in every Chinese home at this time: Worshiping Heaven and Earth, Worshiping the Household Gods, and Offerings to the Ancestral Tablets. Each service was repeated twice, once before midnight as a farewell, once afterward as a greeting. The head of the household performed all rites in the name of the family. The altar, whereon were arranged fruits and foods of various kinds, and a burning torch of incense sticks, was placed in the courtyard, made festive with hanging lanterns. The master approached the altar amid the explosions of firecrackers, and kneeling on a silk cushion, bowed his head to the ground three times.

Following the first ceremony came next the worship of household gods. This practice is much older than any of the Chinese religions. The groups include Gods of the Doors, Hearth, Middle Chamber, Gates, and Roads. There might be added also a God of the Central Hall, the Spirit of the Well, and the God and Goddess of the Bed, whose chief duty it was to keep babies from rolling off the k'ang or brick built-in bed.

The third ceremony was held in the Ancestral Hall, if the family were wealthy enough to have one; but if not, it was held in any room, or even before a cupboard housing the family tablets. The names of all the ancestors were written on scrolls and hung in the room, but only the names of the last three or four generations were inscribed on tablets and placed on the altar. The senior member of the family approached the altar, spread with the most elaborate food offerings the family could supply, and in short but sincere words, thanked the ancestors for the gifts of the past year, and asked for continued care through the new year.

After the family had spent some time in feasting, with considerable ceremony, at the "hour of the tiger," between three and five A. M., the head of the house was supposed to go and open the "door of fortune" which had been so carefully sealed the night before. It was claimed that there were "seventy-two evil influences constantly besetting unguarded doors." As he broke the seal he would say, "May the New Year bring us riches," after which the three ceremonies would be repeated.

Throughout the two weeks of the New Year season, when the spirits were supposed to remain in the house, they were daily served food and even provided with hot towels with which to wipe their faces, just as in the case of mortal guests.

New Year day is spent at home for the most part, since the family enjoys a reunion with those who have returned for the occasion, and the streets for that one day are deserted, with all the shops closed.

Following the major religious rites there are still some small ceremonies, including the replacing of the Kitchen God with a new one, the opening of the well accompanied by the firing of crackers and the burning of incense, and on the third day the replacing of the picture of T'sai Shen, God of Wealth, with a new one.

After this, numerous social calls are made, and the family goes in festive mood to the temples which are literally packed on such occasions with people burning incense in the hope of attaining luck and wealth in the coming year. The temple

courtyards on such occasions resemble nothing so much as an old style country fair, with all manner of sideshows, confidence men, and food stalls.

Among the many interesting small customs and superstitions accompanying the New Year festivities a few may be worth mentioning: the first letter written on New Year's day should be begun with the character for wealth, happiness, or long life; no loss of money should be mentioned; one should not quarrel with nor scold a servant. Changing dishes after one has started eating means death to the housewife. Children are especially warned not to use words of ill-omen, like 'demon,' 'death,' 'coffin,' 'lion,' 'tiger,' 'elephant,' and 'snake.' Fearing that children might forget, parents might put up a strip of red paper saying, "Children's words do not count." One must be careful not to stumble or fall when calling, for that would bring bad luck to the home where the call is being made. If on New Year's day the wind blows from the southeast the harvest will be good, and if it is cloudy, food will be dear.

Reference was made above to the Kitchen God, but he is such an interesting figure as to deserve a word to himself. He is one of the oldest of the popular family gods, and receives special attention at the end of each year just before he goes above to make his report on the doings of the household. He has become the censor of household morals, and a messenger between gods and men.

His shrine is in the kitchen, a little niche behind the kitchen stove blackened with smoke and often full of cockroaches, which are called the Kitchen God's "horses." Here is pasted a gaudy picture of him. He is represented sometimes alone, sometimes with his wife sharing his throne, or again as a young man with a tablet ready to jot down any item to report when in due course he goes to call on the Lord of Heaven. These pictures are still seen every year for sale all over the streets of Peking and other interior cities, as well as in the byways of Shanghai. The price is from a copper—about one-tenth of a U. S. cent—up, depending on the quality of paper and elaborateness of design. The head of the house

attends to the honors for the Kitchen God, in whose august presence the women must not comb their hair, sharpen knives on the stove, or do any of a number of other queer things that might give him offense.

"All things sweet, melon, cake, fruit and sweetmeats made of sticky rice and honey are smeared on the lips of the god, so that he will not talk too freely in the other world or that his words will be sweet and flattering, and he will mention only the good deeds of that family and nothing of their shortcomings. In some homes, opium is substituted to make him drowsy, in others his portrait is dipped in wine. Thus he arrives at the pearly throne of the Jade Emperor, tipsy and good-humored, tolerant rather than critical, to make his report in a jovial mood with a mellow sympathy for the men of the world. After his feast, the god's portrait is carried out into the main courtyard in a miniature sedan chair, bows are made before it and prayers are murmured. Then it is set alight and he starts skyward in a chair of fire, while straw is thrown into the flames for his horses to eat, and a cup of tea poured on the ground for him to drink and in the meantime, peas and beans are thrown on the kitchen roof to imitate the sound of his departing footsteps, and the clatter of his horses' hoofs. These vegetable offerings will bring luck to cattle, and ensure plenty of fodder in the year to come. The service ends with a salvo of firecrackers. Noise is the national interest in China, and crackers are an essential part of every ceremony. Gods and men delight in this holiday noise, and devils fear it and shrink from it. The popping and cracking, the booming and spluttering that makes life hideous throughout the Chinese New Year, and keeps sensitive sleepers awake serves a double purpose. It honors the immortals, it disperses evil spirits and it delights the natives."

For a few days after this "heavenly spy" has gone the people can breathe more freely, and even spit toward the oven if they like. The new picture of the god is pasted up, and a congratulatory service of vegetables is offered him, in order that he may exhibit his goodwill toward the household during the coming year.

Another gala festival of the Chinese calendar comes on the fifth day of the fifth month. It is known as the Dragon Boat Festival, and it is on this occasion that one may see the survival of rites connected with the cult of the River Gods, upon whom, in olden days, a great part of the population depended for food in the form of fish. The Water Divinities included the ghosts of the drowned. In the fifth moon it was the custom to placate the Spirits of the Dead embodied in the monsters they animate, lest neglect lead them to spoil the ripening crops and send famine and its sinister accompaniment, pestilence. Thus offerings of rice cakes are set afloat, along with little lanterns in order that the ghosts may see their way to them. The lanterns are thought also to be an assurance against plague. Connected with this festival are the Dragon Boat Races, supposed to represent the fighting of the dragons, and to stimulate a real dragon fight in the heavens and so bring on the needed rains. We are told that the farmers throughout most of China believe that the Dragons, having ascended to the skies, gather in groups and battle with their rivals, thus causing the showers. In many places the boat races are now forbidden because in the past there have been many deaths from upsetting boats. The death rate by accidental drowning in China is increased by the cruel superstition that prevents one from helping a drowning person, lest the revengeful water spirit, cheated of his prey, require the rescuer as a substitute for the saved person.

One can hardly believe that all the great throngs of people who crush into the great Pei Hai Park in Peking annually for the Dragon Boat Festival really hold to or even know the details of the superstitions, but certainly they do turn out by the tens of thousands on that occasion to enjoy the twinkling lights upon the surface of the lake and to enter into the holiday spirit. It took me hours just to fight my way out of the throng when I went to observe the proceedings a few years ago.

There are other superstitions connected with the Fifth Moon, which is considered to be the most wicked and poisonous month. Anyone who has experienced the hot weather,

dry winds, and steaming heat, and seen the accompanying pestilence and disease, and inhaled the odors of an undrained Chinese city in the midsummer will understand the reason for this belief. As modern sanitation makes its slow and inevitable progress these superstitions are dying out with the causes that gave rise to them. But there are still those who are taught by the orthodox Buddhist and Taoist priests to pray to the gods of medicine to relieve suffering, prolong life, and to protect from the influences of the five poisonous animals that appear at this time of the year—the snake, the scorpion, the lizard, the toad, and the centipede. At this time of the year anxious mothers of only children rise with the sun to collect dew and use it for moistening ink. With this ink little dots are made on the foreheads of precious sons to preserve them from illness. Or else someone is asked to write the character Wang, meaning "Prince," on the baby's face, as the ideograph is supposed to resemble the wrinkles on the forehead of a tiger, the terror of evil spirits. Red, or five-colored threads are tied on the wrists of little boys to insure them long life and a strong memory. On this Fifth Moon festival, a little girl may wear paper flowers in her hair, the pictures of the "Five Poisonous Ones" painted on the petals, preferably of red since red is the color of the peach blossom which is considered a guard against evils.

The funeral practices and the rites connected with Ch'ing Ming—the Spring Festival, or annual festival of the dead—show still other interesting customs. One of the sights that every returned traveler from China is sure to mention is a funeral procession. If he has had occasion to observe practices more carefully in the home he may remark on the seeming callousness with which a coffin is left standing in the home or courtyard, or even in some exposed place for days and even weeks while the family waits for the geomancer to select the proper place for burial and an auspicious day for the occasion. Contrary to western custom, white is the color of mourning, and hired mourners are present, garbed in white, in practically every funeral procession. The procession is accompanied by music, as well as by the beating of drums,

firecrackers, and other devices to distract and drive off interfering devils. The spirit of the deceased must also be induced to follow along with the corpse to the place of burial. In most cases a large photograph or portrait of the deceased is carried in a sedan chair. A most interesting sight, especially in Peking, is a funeral procession with boys running beside and in advance of it throwing white paper discs into the air. This is "money," and it is to attract the greedy devils, who will stop to gather up the money and so be turned aside from doing harm to the passing spirit or the bereaved relatives.

Burial is above ground, in a funeral mound, and no one knows the vast acreage in China occupied by grave mounds. As a general rule there are no community burial grounds, but each family will have its own mound or group of mounds. These one sees wherever he goes throughout the country districts, and even right up into the edges of the most thriving cities. Shanghai is no exception. Students of Chinese history are all familiar with the difficulties encountered in the building of the first railroad not so many years ago. It was a short line from Shanghai to Woosung, at the mouth of the Yangtze, and in order to secure a fairly straight right-of-way quite a number of graves had to be disturbed. In fury at the sacrilege the distracted villagers proceeded to tear up most of the track. Since then, of course, railroads have extended many miles throughout the length and breadth of the land, but even now one will find detours in the lines necessitated by the requirement of passing around the graves of particularly important or influential families.

A sloping hillside is the favorite spot for a grave, but of course in many sections, such as the flat country around Shanghai, this is not possible. The graves of north China present a more orderly and impressive sight. Around Peking, where hills abound, there are numerous family grave plots surrounded by a characteristically-shaped wall like the Greek capital letter Omega. This has the closed end toward the hilltop, and the opening is on the lower ground. This is to help in protection from the Feng Shui, and it is even better if the hilly ground above the closed end is itself a 'fork' or slope en-

closed by a peak at the top and by rising slopes, like walls, at the sides. The graves within these walls are often covered with stone or cement, and so present much the appearance of so many igloos. The mounds in the south are usually pyramidal in shape, and covered only with grass, or more often, weeds. It is customary, however, to plant trees on or near them; though in the north, where retaining walls are used, the trees should not directly face or obstruct the opening in the wall. The trees planted on graves, as one might expect, are in close union with, and are sometimes even identified as the dwelling place of the soul of the dead.

A striking feature of the funerals is the preparation of all manner of things for the use of the spirits in the next world. The shops in Peking where these things are manufactured are indeed interesting. Furniture of all descriptions, houses, horses and carriages, and even servants—all most realistic in appearance and full-sized in most cases, are some of the things one sees. A house, for example, will often practically fill the street as it is carried along. They are made of paper over bamboo frames, and at the grave with proper ceremony they are burned, and thus sent along with the departing spirit.

The art of making these spirit objects served a practical purpose in a clever ruse which the Chinese put over at Wuhu. There the Japanese were said to have expended great fury and many high explosives in an air raid on a Chinese "air field," and reported with great glee the number of planes they had destroyed. But it developed that the planes were a plant, made by the artists of the funeral trade, and set out purposely to draw the enemy fire at the wrong place.

The festival Ch'ing Ming (Pure and Bright), as has already been indicated, is the annual occasion of life-renewal. At this time trees are planted in public places, and it is on this occasion that families go out to attend the graves of ancestors and relatives. This is the one day of the year when old style Chinese families have a picnic. The festival comes one hundred and six days after the Winter Solstice, and on that day one can see—even around busy, modern Shanghai—the family groups flocking out to the country in holiday mood. For it

is not a day of mourning. From the tops of the grave mounds will be seen flying streamers of paper "money" held fast by a stone or a stick. This "money" is generally in the form of the old style sycee. The more sophisticated, however, are beginning to use notes on the "Spirit Bank," printed by an ingenuous entrepreneur of Saoshing. These notes, just like the official currency of China, are printed in Chinese on one side, and in English on the other. One suspects that the printer had the foreign tourist in mind as much as the devout Chinese when he began printing them. The old style "money," of course, makes a bigger show when it is burned according to custom, that the departed souls may have sufficient spending money in the spirit realm.

One important part of the day is naturally the sweeping of the grave and repairing of any broken parts. This is done under the direction of the head of the family, who also leads in a speech or prayer to the spirits, explaining that the humble children have come to do reverence and bring food; that the food is of course unworthy, but the best a poor family can provide. He might report on the doings of the family and implore the aid of the spirits addressed for help in future affairs. When the spirits have satisfied their hunger the food, usually as elaborate a spread as the family can afford, is served to the merrymaking family.

The "worship" or veneration of ancestors occupies a place of great importance in Chinese life. It has a value, aside from other considerations, in its controlling effect on family and social morals. Every Chinese has a "native place," by which he means the location of the ancestral home, or more properly, the ancestral graves. I have often asked a student where he is from, to be told some remote city or community. When I go on to ask how long it has been since he was there he may reply, "Three generations."

No tourist who "does" Peking properly fails to visit the Imperial Ancestral Hall in the Forbidden City, or the Confucian "Temple" and Hall of the Classics. In the former, one finds the ancestral shrine elevated to its most majestic expression. The hall itself is an architectural treat with its im-

pressive, massive, graceful proportions in typical Chinese style. Huge wooden pillars support the graceful roof. Within the awe-inspiring interior are the spirit thrones of each of the rulers of the Manchu or Ch'ing Dynasty, the last ruling house before the Republic. The position of honor is naturally occupied by the first ruler and founder of the line. This is the place at the middle of the rear wall, directly facing the main entrance. Following in order of succession, first on the right, then on the left, thus: 7 5 3 1 2 4 6, etc., along the rear wall, and along the sides of the hall are the thrones of the other rulers. Beside each emperor's throne is a throne (or thrones) for the wife (or wives). In this ancestral hall it was the custom in days gone by for the ceremonies to the ancestors to be carried out by the current ruler of the house.

The Confucian "Temple" (not a temple, actually, but an ancestral hall) is equally impressive, set back in a courtyard among many very beautiful old pine trees—one of them said on good authority to be over seven hundred years old. Within the hall itself is a simple dignified shrine to Confucius, occupying the same position of honor as the first emperor's shrine in the Imperial Hall. This shrine is simply a housing for a plain wooden slab on which are inscribed the three characters of the great sage's name. The other shrines within the hall contain the tablets for the most distinguished of the Teacher's disciples. Within the courtyard surrounding the hall are numerous marble slabs set upright and inscribed with the names of all the scholars who were successful in passing the government examinations in the Classics from the beginning to the end of that system. In an adjoining courtyard are slabs of stone on which are inscribed the classics, and in the center of the court a small hall where upon certain formal occasions the emperor used to go to read the classics to favored listeners.

Any treatment of the subject of spirits in China would be incomplete without some mention of animals. The Dragon has already been referred to. To the Chinese the Dragon comes next to man at the head of all living creatures. Westerners think of it as a strange mythical creature, a mere

product of the human fancy; but it is evidently a misconception to think that the Chinese regard it as such. It has been estimated that 360,000,000 Chinese believe in the actual existence of Dragons. The origin of the idea of the Dragon has been lost in obscurity. Professor Menzes of Cheloo University, who has delved deeply into the subject of China's earliest lore, thinks that it might have been the alligator, a small species of which is still found along the Yangtze River. Some of the earlier representations of the Dragon in art would seem to confirm this theory. In any case the Dragon has come to occupy a large place in the superstitions of the people, being especially connected with wind and rain. The destructive typhoons at the spring and autumn equinoxes are caused when the monsters enter and leave their sea home where they are wont to hibernate for six months.

The tiger, the wolf, and the fox also loom large in superstitious thought. The tiger, though a real animal, is the subject of a vast amount of superstitious dread, whether in his actual ferocious person as a man-tiger of mighty strength and cunning, or as a symbol. A tiger can seize spectres, rend them and eat them up. A decoction of burnt or roasted tiger's skin is taken to avert misfortune; a tiger's claw, worn on the body, is a very efficacious charm. Stuffed tigers are seen in old style medicine shops. Persons suffering from fever have even been told to read books about tigers and their supernatural powers, in order to exorcise the fever demon.

The wolf, with stories of wer-wolves similar to those found in other parts of the world, and the fox, especially as a creature capable of transforming itself into a beautiful woman and bringing about all kinds of mischief, both come in for a large share of attention in the superstitions of the people. Snake demons are popularly supposed to cause leprosy, ulcers, madness, and a host of different ailments, and toads also are credited with evil powers.

An interesting sight, observable any day on the Shanghai Bund, is to watch the numbers of people who pause to rub the paw of the bronze lion reclining at the entrance to the Hong Kong and Shanghai Bank Building. I have seen many

a person cross over the side-walk just to rub the paw and thereby get for personal use some of the animal's supposed strength and courage. The paws are kept at a high polish, in striking contrast to the rest of the figure, by just this procedure, a silent but powerful testimony to the superstition of the passing throng.

The treatment of dogs brings us to a closing topic: transmigration and reincarnation. It is well-known that in most sections of China people will not kill dogs. They often run wild, in packs, even on the outskirts of Shanghai. Such old-style cities as Soochow are full of them; they serve there as scavengers and garbage collectors. It is said that they are generally considered as the potential reincarnations of departed friends and relatives, and thus are allowed to roam where they will.

A further evidence of the belief in reincarnation is found in numerous stories dealing with this topic that are popular throughout the land. We close with a typical one recounted by G. Willoughby-Meade in *Chinese Ghouls and Goblins*:

"In a village of Kiang Su, there lived the student Ch'iang I Liu and his wife P'eng. They had been married when they were little more than children, and were passionately in love.

"One night, Ch'iang dreamed that on a certain day he would pass his bachelor's examination; and the same night his wife dreamed that she was to die on the day her husband took his degree.

"When the day of his examination came round, the boy was afraid to sit, for fear of losing his wife; but the girl persuaded him to present himself. 'It is very important for you to pass,' said she; 'my death would not matter much. Besides, a good many dreams do not come true.'

"Much against his will, the boy attended the examination, and the pass-list came out on the day revealed in his dream. The following morning, while at the Prefecture, the news was brought to him that his wife had died suddenly. He was unable to return home until a fortnight after his wife's death, as meetings and receptions connected with the taking of his degree detained him in the Prefectural City where the examinations were held.

"In that district, the popular belief was that the souls of the departed were allowed to return on the fourteenth night after death; so poor young Ch'iang sat up beside his wife's coffin, in the hope of seeing her once more. About midnight, he heard a very slight rustling in the corner of the room. His wife appeared, and blew out the lamp which burned before the coffin. Ch'iang did not move, for fear of frightening her away; but she approached his bed, parted the curtains, and said, 'Have you come back?' They embraced, and began to question one another. 'Is it true,' said Ch'iang, 'that underlings of the spirit-world summon the souls of the dead, and escort them when they visit the earth?' 'That is true of the wicked,' replied the spirit of the girl. 'They are treated as captives. As I was not found to be wicked, and my time on earth had been cut short, I was allowed to visit you alone.'

" 'For tonight only?' asked Ch'iang. 'No, every night until the time comes to part the link between us. Besides, I have been promised to be your wife again in another life.'

"At that moment a gust of wind shook the window.

" 'Hold me tightly,' cried the girl. 'A Kuei is so light that the least breath of wind carries it away.' She remained with him until cock-crow, and came again every night for two months. Then, with a sigh, she said farewell. 'Our union is at an end. But in seventeen years' time we shall be reunited.' And she vanished.

"Now the graduate Ch'iang was handsome and accomplished, and his family and friends pestered him with match-making propositions. 'I will remarry,' said he, 'when you find my lost wife for me.' So they gave it up, and left him in solitude.

"In the seventeenth year after bereavement, a junk, on its return voyage from Shan Tung, anchored by his village. On board were a Cantonese couple, with their daughter. The father was a scholar, but poor, and his brother had helped to bring up the daughter, and wanted to marry her to a very suitable man; but the girl obstinately refused, and said she was destined to be the wife of Ch'iang I Liu of Kiang Su. So her relations had set sail with her to find her fated husband.

"Ch'iang asked to meet the girl, and recognized her, the moment he saw her, as his lost wife. She had been born seventeen years before—the day following the night on which his wife's ghost had bade him farewell. They were married as soon as possible, and lived in the greatest happiness for seventeen more years. Then they both fell ill, and died on the same day."

In the preparation of this paper I have drawn upon my own observations during ten years' residence in China, and on material from the following books:

Chinese Ghouls and Goblins, by G. Willoughby-Meade.
Outlines of Chinese Symbolism, by S. Wells Williams.
Myths and Legends of China, by E. T. C. Werner.
The Moon Year, by Breedon and Mitrophanow.
Talks on China, by Mr. and Mrs. B. W. Smith.

Expository.

The Kingdom of God and the Day of the Son of Man.

A STUDY OF LUKE 17:20-37

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How is the Kingdom of God related to the *Parousia* of the Son of Man in the teaching of Jesus? The question is important in determining the nature of the Kingdom. Did Jesus teach that the *Parousia* must precede the coming of the Kingdom? Significantly the question is answered in the affirmative by two groups that stand at opposite poles theologically. One of these groups is composed of the Dispensationalists who hold that the Kingdom Jesus taught is that Kingdom which he is to set up upon the earth following his Second Coming. The other group is composed of theologians of the so-called "liberal" school who hold that Jesus, under the spell of apocalyptic influence, believed that the Kingdom of God would suddenly come in during his own lifetime, or at his death, immediately following the *Parousia* of the Son of Man. Albert Schweitzer is the leading proponent of this view. In his *Quest of the Historical Jesus* (Second English Edition, p. 357) he says:

> "To how great an extent this [the influence of 'dogmatic, eschatological considerations'] was the case in regard to the mission of the Twelve is clearly seen from the 'charge' which Jesus gave them. He tells them in plain words (Matt. 10:23), that He does not expect to see them back in the present age. The Parousia of the Son of Man, which is logically and temporally identical with the dawn of the Kingdom, will take place before they shall have completed a hasty journey through the cities of Israel to announce it."

According to Schweitzer Jesus discovered that he was wrong in his belief that the *Parousia* and the coming of the Kingdom would take place with the sending out of the Twelve. He says (*ibid.* p. 387):

> "In leaving Galilee He abandoned the hope that the final tribulation would begin of itself . . He had not succeeded in sending the sword on earth and stirring up the conflict. And until the time of trial had come, the coming of the Kingdom and His own manifestation as Son of Man were impossible. That meant—not that the Kingdom was not near at hand—but that God had appointed otherwise in regard to the time of trial."

The "otherwise" that God had appointed, according to Schweitzer, was the rejection, death and resurrection of Jesus himself. But it must be understood that Schweitzer only means that this was the *belief* of Jesus. Actually Jesus was wrong again and the Kingdom did not come in with his death. For Schweitzer, then, the Kingdom in the mind of Jesus was an unrealized apocalyptic ideal.

To the Dispensationalists the Kingdom of God is yet to come. And so some so-called "fundamentalists" find themselves in bed with a man they would disavow as an arch "liberal" and "modernist." J. I. Scofield in his book *"What Do the Prophets Say?,* p. 164, says:

> "The age ends in catastrophe, in Armageddon, in the return of the Lord in glory, in the judgment of living Gentile nations preparatory to the kingdom, in the regathering of dispersed Israel, and the re-establishment of the Davidic monarchy in the person of Jesus Christ the Son of David."

It is interesting that Dr. Scofield has a theory that may be said to parallel Schweitzer's theory that Jesus was forced to revise his strategy, when with the sending out of the Twelve, the Kingdom failed to come in. In the widely circulated *Scofield Reference Bible* in notes on Matthew 11:20 and 28 Dr. Scofield claims that the kingdom announced as "at hand" by Jesus and John has been rejected and that henceforth the King offers not the Kingdom, but rest and service.

What Scofield means is that Jesus offered the earthly, Davidic kingdom (which he makes synonymous with the Kingdom of Heaven) to the Jewish nation, and the offer being rejected, the establishment of this Davidic kingdom upon the earth must await the Second Coming. So to Dr. Scofield, as to Schweitzer, the Kingdom of Heaven was in the thinking of Jesus an earthly kingdom; furthermore both Scofield and Schweitzer hold that Jesus was compelled to change his strategy because of the fact that the Kingdom did not "come." In Scofield's view it did not "come" because the Jews rejected it; in Schweitzer's view it did not "come" because Jesus misinterpreted the will of God.

Scofield makes an impossible distinction between the terms "Kingdom of God" and "Kingdom of Heaven." This is evidently an effort to escape the charge of ignoring completely the relevancy and reality of all of the teachings of Jesus concerning the Kingdom, but with the obvious absurdity of the distinction, Scofield is left with but one kingdom, namely, that Kingdom that Jesus is to set up upon the earth at his Second Coming. (See the note on Matthew 6:33 in the *Scofield Reference Bible*).

A perusal of a harmony of the Gospels can quickly explode this fallacy. In a number of instances it will be seen that where one of the Gospel writers uses the term "Kingdom of Heaven" the other will use "Kingdom of God" in describing exactly the same incident or recording the same discourse. Matthew 19:23 and 24 manifestly proved an impossible hurdle, even for Dr. Scofield to cross, for in v. 23 it is said: "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the *kingdom of heaven,*" whereas v. 24 reads: "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the *kingdom of God.*" Dr. Scofield has no notes on these two verses. The following are verses from parallel passages in which one Gospel writer uses "Kingdom of God," the other "Kingdom of Heaven": Mark 1:15 and Matt. 4:17; Luke 6:20 and Matt. 5:3; Luke 7:28 and Matt. 11:11; Mark 4:11 (Luke 8:10) and Matt. 13:11; Mark 4:30, 31 and Matt. 13:31; Mark

10:14 (Luke 18:16) and Matt. 19:14; Mark 10:23 (Luke 18:24) and Matt. 19:23. Mark and Luke uniformly use "Kingdom of God" while Matthew uses "Kingdom of Heaven." (One exception is noted above).

It is not the purpose of this article to point out Schweitzer's misunderstanding of Jesus' instructions to the Twelve in Matthew 10, nor to his translation of the Aorists in Matt. 10:23 as Perfects. (The significance of the Aorists here was discussed in an exegetical note in *The Review and Expositor* for January, 1941, Vol. XXXVIII, p. 46). The purpose of the present study is to show the bearing of Luke 17:20-37 upon the view of Schweitzer and the Dispensationalists that the *Parousia* of the Son of Man must precede the coming of the Kingdom. For reasons known to himself Schweitzer left Luke's Gospel out of account in the development of his theory. Obviously the Dispensationalists have not reckoned with Luke 17:20-37 in the formulation of their view, or they interpret it in a manner that conforms to the view they have formulated. (See note in the *Scofield Reference Bible* on Luke 17:21).

The significance of Luke 17:20-37 is that Jesus places the Kingdom of God in its proper relationship temporally to the *Parousia* of the Son of Man. He shows in this passage that the Kingdom is a universal and present reality, while the *Parousia* is an event in time yet to take place.

It is recorded in Luke 17:20 that the Pharisees asked Jesus: "When comes the kingdom of God?" The reply of Jesus was, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you."

The first blow these words deal to the Schweitzer-Dispensationalist theory of the Kingdom is the statement of Jesus, "The kingdom of God cometh not with observation." If the Kingdom was an apocalyptic affair to come in suddenly and to be established in Palestine during the life-time of Jesus, as according to Schweitzer it was in the thinking of Jesus, how could Jesus say, "The kingdom of God cometh not with observation?" And if, as the Dispensationalists

claim, the Kingdom is that kingdom which is to be set up upon the earth when Jesus returns, how could he say, "The kingdom of God cometh not with observation?" Certainly in the theory of Schweitzer and the Dispensationalists the Kingdom is something tangible, something that can be observed, a kingdom that may be pointed to by men who say, "Lo, here! or, There!" (that is, "Here it is!" or "There it is!").

But the words of Jesus deliver another telling blow to the materialistic conception of the Kingdom held by Schweitzer and the Dispensationalists. Jesus says, "The kingdom of God is within you."

There is difference of opinion as to the meaning of the word *entos,* translated here *within.* It is the opinion of the writer that it cannot mean "in the midst." In the latest edition of Liddell and Scott's Lexicon there is not a single citation to a classic author who uses the word in this sense. A reference is given in which *to entos* means *the inner parts* (of the body). Moulton and Milligan (*Vocabulary of the Greek Testament*) cite an example from a papyrus of the second century which reads: "a dining-room and the storechamber within (*entos*) it." No example of the meaning "in the midst" is given. The word seems to be a strengthened form of the preposition *en,* like our *within.* It undoubtedly emphasizes the *inner* nature of something. Its use here emphasizes the inner and spiritual nature of the Kingdom; by its use the Gospel writer records Jesus as setting forth the Kingdom of God as an unseen but spiritual realm which was being realized and actualized in the minds and hearts of living individuals.

The objection is raised to this interpretation that Jesus was speaking to the Pharisees and could not have meant that the Kingdom of God was *within* them. (But E. Stanley Jones thinks that Jesus did mean that the Kingdom of God was *in* the Pharisees! See his book, *Is The Kingdom of God Realism?* p. 73). Of course Jesus could not have meant that the Kingdom of God was *in* these Pharisees to whom he was speaking. These words are the statement of a universal proposition. The same type of statement in English is well under-

stood as a universal proposition. A minister addressing a group of unbelievers might say, "The love of God is within you," meaning not that the love of God was within those to whom he was speaking, but that the love of God is a power capable of being realized in the hearts of all men. This objection to the interpretation of *entos* as *within* may therefore be dismissed as not having sufficient weight and we may with confidence believe that the use of the word emphasizes the invisible and spiritual nature of the Kingdom.

It is this very invisible and spiritual nature of the Kingdom, however, that assures its universality and reality. If it is only apocalyptic and eschatological in nature, as Schweitzer and Dispensationalists say that it is, then it is not universal and neither is it a reality. It is not universal in that it is limited to the apocalyptic delusion of Jesus on the one hand, or to the period following the Second Coming on the other; it is not real, because in Schweitzer's view it was never realized in history, whereas according to Dispensationalists it cannot be realized until Jesus comes again. It is significant that Schweitzer and some Dispensationalists are found in practical agreement as to the ethics of the Kingdom. For Schweitzer the Sermon on the Mount contains the "ethic of the interim," setting forth the principles of conduct for the disciples for the period preceding the supposed coming of the Kingdom. He says:

> "Only the phrase, 'Repent, for the Kingdom of God is at hand' and its variants belong to the public preaching. And this, therefore, is the only message which He commits to His disciples when sending them forth. What this repentance, supplementary to the law, the special ethic of the interval before the coming of the Kingdom (*Interemsethic*) is, in its positive acceptation, He explains in the Sermon on the Mount." (*The Quest of the Historical Jesus,* p. 352).

This theory in effect removes the Sermon on the Mount from reality by destroying its relevancy and validity for any period in time except that period which was to intervene

between the first proclamation of the Kingdom and its supposed coming in during the lifetime of Jesus or at his death. Some present-day Dispensationalists think of the Sermon on the Mount as applying to the age to come when Jesus returns and sets up his Kingdom upon the earth. The ethic of the Sermon on the Mount is not relevant, therefore, for the present age. Again some so-called "fundamentalists" find themselves in company with "liberals!" (See the note in the *Scofield Reference Bible* on Matt. 5:2).

The answer of Jesus to the question of the Pharisees precludes limitation of the Kingdom of God to apocalypticism, and at the same time reveals its spiritual, universal and real nature. The Kingdom, by Jesus' statement, must be understood as the reign of God, the moral and spiritual realm in which the will of God prevails. As such it may be described as the *dominion* of God. In that it is *within* you it is capable of realization in human experience and on the plane of human history. It is real and present because it may be incarnated in living individuals and in groups of loving men and women. The Kingdom IS, not *was* or *will be*, in this statement of Jesus; that is to say, it is *eternal*. We should not speak of "bringing it in;" rather should we say, "Let it in!"

This brings us to the consideration of the relation of the Kingdom to the *Parousia* of the Son of Man. Jesus was aware of the confusion that was likely to arise in the minds of his disciples in connection with a question concerning the Kingdom. Following his reply to the question of the Pharisees he directs his attention to the disciples and proceeds to teach them concerning the *Parousia*. He had plainly taught that the Kingdom is *present;* he proceeds to show that the *Parousia* is *to be*. Thus does he place the *Parousia* in its proper temporal relation to the Kingdom. It is more proper to say that having shown that the Kingdom is *eternal*, he proceeds to reveal that the *Parousia* is temporal. He said to the disciples, "The days will come, when ye shall desire to see one of the days (as the translations have it) of the Son of man, and ye shall not see it."

A common understanding of this verse is that the disciples, in the future, after Jesus is taken away from them, will remember with longing the happy days they spent with their Master in Galilee and will meditate with nostalgic satisfaction upon the joy that would be theirs if they could but spend one of those days with him again. But such an interpretation fails to meet the demands of the context, not to mention the fact that Jesus would hardly have wasted time in dignifying purely sentimental and human emotions his disciples might entertain concerning him to the point of making them the subject of a moral discourse. The statement of Jesus concerning the desire of the disciples to see "one" of the days of the Son of Man must be referred to the future, not to the past.

But why should Jesus speak of the disciples as longing to see *one* of the days of the Son of Man? What is to be made of this expression, "*one* of the days of the Son of Man"? We believe that the answer is to be found in a different rendering of the word translated here as "one." Let the word be rendered *first* and the mystery is at once cleared up. The Greek word is *mian*, the Accusative Feminine of the cardinal *heis*, meaning *one*. The cardinal *heis* in the Feminine (*mia*) occurs in certain places in the sense in which the ordinal is used, namely *first*. In 1 Cor. 16:2 Paul says, "Upon the first day of the week let each one of you lay by him in store," etc. The word for *first* here is *mian*, and it is difficult to see how any other meaning can be given *mian* in this sentence except *first*. In Acts 20:7 *En de tē mia tōn sabbatōn* is, "And upon the first day of the week," etc. Once again the only probable meaning of *mia* is *first*, not *one*. In these two passages, and in Luke 17:22, the emphasis in *first* is not the time element, but the element of priority. The *first* day of the week was in fact the first in point of time, but as the "Lord's day" (Rev. 1:10—*kuriakē hemerē*) it was first in importance, the *chief* day. Hence the *Parousia* is the chief of the days of the Son of Man.

Thus the statement of Jesus to the disciples is, "The days will come when ye shall desire to see the *chief* of the days of the Son of Man, and ye shall not see it." The meaning of the statement is that the disciples will long to see the *Parousia*

of the Son of Man and shall not see it. The implication in the warning is that the disciples in times of future tribulation will long to be delivered by the sudden coming of the Son of Man. The following verse suggests that they will be tempted to give credence to announcements that the Son of Man has come or is about to come. "And they shall say to you, Lo, there! Lo, here!" warns Jesus. But the disciples are not to listen to the false prophets; they themselves will be able to recognize without any doubt the signs of the coming. Even as the lightning flashing in one part of the heaven lights up the other part of the heaven, "so shall the Son of man be in his day." It is worthy of note that the singular *his day* occurs in this last statement, thus corroborating the rendering of *mian* in v. 22 as the *first* or the *chief* of the days. Thus Jesus promises that the Great Day will come, but he warns his followers against being misled by those who would make claims of superior knowledge concerning the coming of the Day.

The warning of Jesus is suggestive in the light of the tendency of Christian groups through the centuries to revive apocalyptic hopes in times of upheaval, war and persecution. Those who long for the Day may not see it, even as the early disciples longed for it and did not see it. Others may be tempted to follow after the Dispensationalists who say "Lo, there! Lo, here!" They should remember the admonition of Jesus, "Go not away, nor follow after them."

If *mian* be taken as the *chief* of the days of the Son of Man in v. 22, then the *days* of the Son of Man in v. 26 may be interpreted with a measure of satisfaction. In v. 25 Jesus predicts that his suffering and death must precede the Day of the Son of Man. His rejection, he says, will be by "this generation," but he does not say that the *Parousia* will immediately follow the rejection. Now he proceeds to say, "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They were eating, they were drinking, they were marrying, they were giving in marriage (these are Imperfects), until the day that Noah entered into the ark, and the flood came, and destroyed them all." A similar statement follows concerning the "days of Lot." Now

it is evident that if the days of Noah are to be a true figure of the days of the Son of Man, the "days" of the Son of Man must precede the Day (that is the *Parousia*) of the Son of Man, for with the onset of the flood the eating, the drinking, the marrying and the giving in marriage were suddenly terminated, and we are bound to conclude that Jesus meant that in like manner the eating, the drinking, the marrying and the giving in marriage of "the days" of the Son of Man would be as suddenly terminated with the coming of the Son of Man in "his day." If the figure is to hold, it is necessary for the flood and the salvation of Noah by the ark in v. 27, and the destruction of Sodom and the salvation of Lot in v. 29 to symbolize the Day of the Son of Man. Just as the destruction of Sodom put an end to the drinking, the buying, the selling, the planting of Lot's day, so the *Parousia* of the Son of Man will put an end to the drinking, buying, selling, planting and building in another period. This drinking, buying, selling, planting, building must therefore come *before* the Day of the Son of Man, hence, must take place during the *days* of the Son of Man. These *days* of the Son of Man can be no other than the days in which we are now living, the days that have come and gone since the crucifixion and resurrection of Jesus, the days that will continue to come and go until the Son of Man returns in his *Parousia*. The Day of the Son of Man, the *chief* day of v. 22, the *day* of vv. 24, 30, 31, is the climactic day that will terminate the *days* of the Son of Man. When the Day comes people will be found as indifferent and as deeply immersed in material affairs as they were in the days of Noah and in the days of Lot. Even as the day of the flood and the day of the destruction of Sodom were days of calamity for the unrighteous, so the Day of the Son of Man will be a day of calamity for the unrighteous; but even as the day of the flood and the day of the destruction of Sodom were days of deliverance for Noah and for Lot, so the Day of the Son of Man will be a day of deliverance and salvation for the people of God.

Jesus now tells of preparation for the Great Day. Let a man so live that when the Great Day comes he will not desire

to rush from his housetop to secure his earthly treasure that is within the house. (v. 31). Let him not be attached to the things of the earth in such fashion that he could not gladly be separated from them at a moment's notice. Let him lose his life if he would bring it forth alive (*zogonēsei*). (v. 33). The Day will be a day of separation because some are prepared for it, others are not. (vv. 34, 35).

The disciples had a final question. They asked, "Where, Lord?" meaning, "Where are all these things to take place?" The reply of Jesus was, "Where the body is, thither will the eagles (birds of carrion, vultures) also be gathered together." By this Jesus meant to say that all of these things would take place wherever the dead carcass of sinning humanity was to be found, which was a way of saying that they would take place everywhere, since sinners would be found the world over.

"The Kingdom of God is *within* you." The Kingdom therefore is spiritual and real—it is HERE and NOW! The Great Day of the Son of Man is a day in time. Concerning it be not deceived, but for it prepare! We now live in the days of the Son of Man. These will be terminated by the *Parousia,* the Great Day of the Son of Man which is yet to come.

This is the teaching of Jesus.

Origen's Comment On Matthew 27:17.

By W. Hersey Davis

About the year 240 A. D. Origen wrote his *Commentary on Matthew* while he was dwelling in Caesarea. The text from the MS. on which he comments is: "He then had a notable prisoner called Barabbas. When therefore they were gathered together, Pilate said to them, "Whom do you wish that I release to you? Jesus Barabbas, or Jesus who is called Christ?" Origen's comments are on the reading "Jesus Barabbas" (that is, Barabbas had also the name *Jesus*).[1]

He begins his comments thus: "In many copies it is not contained that Barabbas was also called Jesus, and perhaps rightly (it is not contained)," etc. In his comment on Matt. 24:5 he says that "In like manner as, according to some, Barabbas was also called Jesus, and yet was a robber, having nothing of Jesus except the name, so there are in my opinion many Christs but only in name." From these comments it is quite evident that in the MS. which Origen had the name of Barabbas is *Jesus* Barabbas, and that the name *Jesus* before *Barabbas* was absent from many MSS. known to Origen. His further comments on 27:17 show that he did not absolutely reject the reading *Jesus Barabbas;* yet he disliked the reading, and suggested that the name *Jesus* might be a heretical addition (superadditum) to the text. He also states that in the Scriptures the name Jesus (Joshua) was not borne by both evil and good men as other names (e. g., Judas) but only by good men. He then objected to the reading on the ground that the name *Jesus* could not have been borne by one who was a sinner.

His interpretation, which is translated *verum mysterium,* of the contrast of Barabbas and Jesus seems to be based on

[1] This is a characteristic reading of the so-called **Caesarean Text**, of which the representative MSS. are the Koridethi MS., fam. 1, fam. 13, 38, 565, 800. Also occurs in the Sinaitic Syriac.

Some writers, as Tritzsche, Moffa, Meyer, Streeter, consider this reading (Jesus Barabbas) authentic.

The problem of the text is not under consideration in this article, only suggestiveness of the reading **Jesus Barabbas** and of Origen's comments.

the text which gives to both the name *Jesus* and on the meaning of the word *notable* (verse 16) as indicating the antithetic force of Pilate's question in verse 17. Barabbas represented the riotous, material, destructive forces; Christ the word, the peaceful, spiritual, beneficient power of God.

The assumptions of Origen's interpretation are suggestive. The word translated *notable* is *episemon. Notable* does not men notorious. Episemon means *having a mark, distinguished, significant.* A notable prisoner means one about whom there is something significant, something to be noted. The English spelling of the word *Jesus* is from the Latin spelling Iesus, which is from the Greek Iesous which is the Greek form of the Hebrew Joshua (Jeshuah). The word Joshua (Jesus) means Jehovah is *Saviour.* The angel said to Joseph (Matt. 1:21), "and thou shalt call his name Jesus; for he it is that shall save his people from their sins." The meaning then of *Jesus* is Saviour.

The name Barabbas is an Aramaic patronymic, Bar-abbas. *Bar means son* (son of); and abba is *father:*[2] Barabbas, *son of father.* Barabbas was no petty robber; he was a leader of a seditious insurrection. Like others (Judas, Theudas, etc.) who raised a band of soldiers and declared that they were the saviours, the messiahs, of the people, promising the soldiers and people to free them from foreign domination and to give them economic, material prosperity if they would follow and fight for their leader, Barabbas no doubt had also set himself up as the saviour of the nation, and had drawn the sword against the hated Roman.

Wishing to save Jesus from an undeserved fate, Pilate tried to use the Roman custom of conciliating a conquered and restless nation by freeing a political prisoner at the national feast. He gave the people their choice between two prisoners, one a leader of an insurrection, Barabbas (son of a father) the other Christ, the Son of God, the true son of the Father. Here is the significance (indicated also by the

[2] The spelling **Barrabbas,** found in some MSS., means **son of rabbi-**Bar-rabbas. Bar-abbas is sometimes said to mean **son of a rabbi,** but only on the assumption that a rabbi was called **father.**

names): Both had offered themselves as saviours of the people, deliverers of the nation; the one had offered deliverance from economic, material, and physical ills and bondage by material and physical force, the other from spiritual ills and bondage by spiritual methods. Which will the people choose? The people's ideal deliverer was one who could lead an army, use material and physical weapons, and expel the foreign oppressor and restore prosperity. They could not understand One who offered them eternal life and spiritual sustenance. Will they accept the patient life-giver or the violent materialist? They said, "Barabbas."

Facing Pastoral Problems.

G. S. Dobbins, Editor

The Problem of Worship in Our Churches.

By the Editor

An age-old problem of Christianity is how to make worship rich and colorful, yet simple and democratic. A reading of the New Testament in a modern speech translation such as Moffatt's or Goodspeed's will make it clear that simple liturgies were in process of development and use among the first Christian bodies. This is quite natural, since the majority of the early Christians came out of Judaism, and Judaism was especially rich in liturgies and ceremonials. Even had this not been true, worship occupies so high a place in Christian thought and practice that forms of worship of necessity were devised.

Church history would be incomplete without the history of worship. Evelyn Underhill, in her monumental volume, *Worship,* has laid us all under obligation for her comprehensive review of Christian worship throughout the centuries, with the brilliant insight which she displays in her interpretation of the relation between types of worship and the changing genius of Christianity represented. There is scarcely any more fascinating aspect of the study of church history than this study of the history of worship. The truth stands out with great clearness that the character of the religious life of any period can be accurately evaluated in terms of the vitality or sterility of the worship of the era.

Two contrasting facts emerge from the study of the history of worship. One is that where worship is crude, unplanned, vociferous and extemporaneous, lacking in beauty and dignity, the Christian life which it expresses tends to be emotional and superficial, with little emphasis on the intellectual, and concomitant "zeal without knowledge." On the other hand, highly developed forms of worship, with elaborate ritual, characterize religious life that is lacking in

spiritual dynamic. The pendulum tends to swing to these extremes—extemporaneous crudity, or ritualistic sterility.

The problem of maintaining a balance between these extremes is the perenniel problem of vital worship. Within recent years the so-called "free churches," that is, churches whose worship is unprescribed, have given increasing attention to this problem of maintaining spontaneity in worship and at the same time utilizing means whereby worship may be made more dignified and beautiful. The introduction of the robed choir, the use of a carefully planned and printed order of services, the use of symbols such as candles and the cross, the participation of the congregation by way of responses, the integration of the several parts of the worship program into a unified whole—these and similar devices are finding wide-spread acceptance in many churches that have traditionally repudiated formalistic worship.

The thoughtful minister is hard put to it to know where to draw the line. To have any sort of "order of services" at all is to recognize the value of formality. Shall the choir be robed? Some feel that this is a concession to the spirit of formalism, while others hold that it merely gives recognition and dignity to those who lead the worship, and takes away the inequalities of dress which might otherwise distract attention or lead to invidious comparisons. Shall there be a processional and recessional? Some would say that this is an aping of the Catholics, and that "the only thing worse than a Papist is a Baptist apist." Others would say that the use of the processional and recessional, together with the use of candles, the cross, and other symbols, only serves to add beauty and impressiveness to the service and concentrates attention on the Divine Presence rather than on the human social elements. Shall there be responsive readings, the use of a liturgy, rising together to sing the doxology at a given signal, bowing or kneeling in prayer? Some would say that these acts tend to make worship cold and formal, while others would defend such procedures as necessary to the full sharing of the congregation with the minister and other leaders of worship.

Whatever position one may take, it is clear that cultivated people want orderliness and dignity in the worship service. "Holy Rollers" may go into religious hysterics, snake handlers may indulge in religious orgies, lazy ministers may make no preparation beforehand for prayer and Scripture reading and song, but people of discriminating taste and spiritual sensitiveness revolt from all this and demand that worship be with the spirit and with the understanding also. Furthermore, many ministers realize that it is not enough just to change the hymn numbers in a fixed order of service, repeating the order until it becomes stereotyped and all but meaningless.

The object of this article is to call attention to the rich literature now available for those who would study this problem with a view to intelligent and satisfactory adjustment that will avoid the Scylla of unprepared formlessness and at the same time the Charybdis of formalistic sterility. A course of reading on the subject, carefully planned and consistently followed, would yield to any minister rich dividends. Classified under a few simple heads, the following books are suggested for reading and reference:

1. The History and Meaning of Worship. Underhill, Evelyn, *Worship.* Schlater, C. R. P., *The Public Worship of God;* Sperry, W. L., *Reality in Worship; Fiske,* George W., *The Recovery of Worship;* Hocking, W. E., *The Meaning of God in Human Experience;* Vogt, von Ogden, *Modern Worship;* Byington, Edwin., *The Quest for Experience in Worship;* Jones, Rufus, *Finding the Trail of Life.*

2. The Conduct of Public Worship. Palmer, A. W., *The Art of Conducting Public Worship;* Blackwood, A. W., *The Fine Art of Public Worship;* Powell, Marie Cole, *Guiding the Experience of Worship;* Harvey, T. E., *Silence in Worship;* Clark, L. C., *The Worshipping Congregation.*

3. The Enrichment of Worship. Bailey, A. E., *The Use of Art in Religious Education;* Eastman, Fred, *Finding God Through the Beautiful;* Eastman, Fred, and Wilson, Lewis, *Drama in the Church;* Goslin, Homer, and Alexander, R. C., *Worship Through Drama;* Lester, K. M., *Great Pictures and*

their Stories; Benson, L. F., *The Hymnody of the Christian Church;* Vogt, von Ogden, *Art in Worship.*

4. Planning the Program. Perkins, Ruth, *Planning Services of Worship;* Rex, Ruth E., *We Worship;* McNutt, William Roy, *Worship in the Churches;* Keiser, Armilda B., *Come Everyone and Worship.*

5. Training in Worship. Baker, Edna Dean, *The Worship of the Little Child;* Baldwin, Josephine L., *Worship Training for Juniors;* Bashfield, Clara B., *Worship Training for Primary Children;* Shaver, Erwin L., *Youth and Worship;* Crandall, Edna, *A Curriculum of Worship for the Junior Church School;* Shaver and Stock, *Training Young People in Worship;* Wallace, J. S., *Worship in the Church School;* Susott, Albert A., *A Practical Handbook of Worship.*

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7. Sources of Worship Materials. Watt, L. M., *Prayers for Public Worship;* Athearn, L. A., *Christian Worship for American Youth;* Carrier, Blanche, and Clowes, Amy, *Seeking the Beautiful in God's World;* Hartman, G., and Shumaker, A., *Creative Expression;* Devan, S., *A Church Service Book;* Barclay, W. C., *A Book of Worship;* Oldham, J. H., *A Devotional Diary.*

Life Factors and Tendencies.

THE MANAGING EDITOR

Morale of College Youth.

Conflicting reports of conditions among the young people on campuses in recent years have encouraged optimism and deepened pessimism. On the whole there has been reason for chastened hope that a higher leadership was in the making for American life. The new world war and our own irresistible participation in it are seriously affecting the situation. College youth were turning strongly toward human idealism, social readjustment and world community, even to religion although not of the traditional orthodox type and without adequate theological or philosophical ideas and convictions.

Students were led and encouraged for more than a decade to think and plan—such of them as do think and plan—for coöperate effort to produce a better society, more just, more righteous, more truly democratic and withal international. Now, in the face of nationalisms, totalitarianism and imperialisms, and with the world plunged in barbaric hate and demonic warfare, our campuses are put under official and unofficial constraint to commit our youth to "defense"—defense which they are told can be effective only by vast territorial expansion, unimagined militarism, and might sufficient to dictate terms of ethical behaviour to all the nations of the world.

Youth is staggered, confused, frustrated. One distressing symptom of this sad state comes to attention here in Kentucky. The student publication of the University of Kentucky has carried three editorials depicting, analyzing and prescribing (timidly) for the situation on its campus. The publication of the students of the University of Louisville is reproducing these editorials with full endorsement. With characteristic American tendency to generalize particulars and to universalize the local and provincial, these editors de-

clare that what is true in their colleges is true "in most colleges and universities throughout the nation." "Perhaps," it is added, "it is the making of another 'lost generation'."

The editor finds "the foundation of it all" in "a feeling of insecurity, disillusion, and above all confusion. It is the confusion of a generation suckled on pacifism, fed with peace talks, educated to the belief that war is futile and wasteful, faced with possibility of going through 1914-18 again." "It is the natural confusion of young people added to the world-wide confusion of their parents."

While holding that no one can blame students for their confusion and their inability to find a solution, *"there is one thing they can be blamed for,* and that is their failure to stand up and face those problems and at least try to think their way out."

The blase or disgusted cynicism of a group that are essentially profane and secular is indicated in the title of the series:

"The What-the-Hell Generation," in some of the vulgar epithets, and more by the description of the student attitude.

"The most noticeable characteristic of college students today is that they don't give a damn.

They are confused and disillusioned, cynical, self-centered, superficial, and materialistic. And what's more, they know it and don't care if they are. They have no respect, poor manners, and no ambition. And if you say anything to them about it they laugh and say Oh, what the hell.

"The students themselves are the first ones to admit it, because it is an attitude no one can fail to notice: there is a listlessness in classes; the cheering at the football games is half-hearted, there is more drinking and horse-play in the stands; the crowd in the grill is more raucous and ill-mannered; jokes are dirtier and laughter louder; boys and girls are freer in their relations.

"Dances lack the sparkle they once had; interest lags in almost every student activity; organizations which pay no money find it difficult to get people to work; students resign SGA positions as fast as the president can fill them; in many

student meetings there is an undertone of let's-hurry-up-and-get-through, but when they are through no one does anything else; students are frank, often over-critical and intolerant.

"They seem tired of fighting their own confusion; weary of trying to make out where they stand.

"Faced with a world which they think is too big for them, many are already groggy, some have thrown in the towel. A large number have merely walked out of the ring and said, Oh what the hell.

"Instead of trying to figure things out, they have taken on the pose of unconcern or have escaped to some refuge where they don't have to think of what is going on outside.

"That is why you find many students making the highest grades in their lives as they draw into their academic shells, convincing themselves that art and music and literature and philosophy are above all earthly matters.

"That is why you find many science students spending more time in their laboratories, satisfied that their mission is to add to the store of knowledge no matter what is happening in the world.

"And that is why you will find just as many students laughing at the hard workers, taking their pleasures without restraint, "getting their share of the easy defense money while the getting's good," assuring themselves that today is the only matter.

"That is the danger in the attitude of today's young people. It is not that they don't know what the world is all about or that they can't think their way through. It is, rather, that they have even quit trying.

"It makes you wonder if the present generation hasn't lost its guts.

"In a somewhat more serious vein and as offering some rational explanation is the following:

"As today's college student stands on the top of his stack of books and surveys all the things going on around him, he finds himself scratching his head and wondering what in the world is this all about?

"He stands there with his half-pint of education and hears the buzzing of time on its way by and feels the backwash of hazy events which have passed him before he could know what they were . . . he feels instinctively that he never will be able to understand them all. There's just too much out there for anyone to understand.

"But the thing which sets the present crop of college students off from the preceding ones is that, in view of this understandable and justifiable confusion, many of today's young people have either given up completely, taken up some form of escape, or have just turned their back on the whole affair with a shrug of the shoulders and a What-the-hell.

"The reasons for this premature surrender are due not only to the present abnormal state of the world, but also to forces reaching back many decades.

"One commentator of the current scene has pointed out—and a smattering of the subject leads us to agree with him—that most of the social, economic, political, and even scientific thought of the past two or three generations has been destructive, rather than constructive, in nature. The heavy artillery of the outstanding thinkers has been leveled at contemporary civilization from all sides, and, it must be admitted, that civilization has been punctured in many places.

"Contemporary literature is marked by novels of protest; short stories single out the vulnerable spots of modern life; dramas cry out against the evils of present day America.

"Recent art and philosophy have been colored with pessimism, materialism, and, in the extreme, fatalism—forces the young college student cannot help but absorb in some degree."

That all this is a one-sided picture we know; yet that, as a partial picture, it must be a true one. In the church colleges there will be far less of this dark catalogue.

Some Unhealthy Trends in Southern Baptist Life

If we direct attention very briefly to some unwholesome tendencies observable among Southern Baptists, it is not to be forgotten that there are also healthy and wholesome tendencies.

Clericalism

In connection with one of our recent state general meetings the secular press spoke of an organization involved in the discussions as a body in which laymen could have voice and influence. The general body was assumed to be a preacher organization—the 'clergy' assembly of the denomination. Of course Baptists know that technically and in Baptist polity the distinction is erroneous. Yet, in simple fact, has it not come about that our general bodies are largely constituted of preachers and that the determinative policies and decisive actions of most of our conventions and associations are the work of the preachers? Has not the tendency in this direction gone so far as to reduce the effective influence of laymen in such a degree as to discourage their interest and concern in our general meetings?

Is there any legitimate distinction among Baptists between ministers and laymen? Is there a Baptist "clergy"; or ought there to be? Did Jesus institute an ecclesiastical church with "orders" of authority and responsibility? Did he intend his to be a "lay" religion and a "lay" church? Are Baptists in danger of becoming clerically conditioned in thought and practice. How often and how many "laymen" do we elect to office in our general bodies and to membership in our administrative committees?

Provincialism

With so many and such confusing currents of thought and changes in social theory and institution impinging upon our traditional ways of believing and behaving there is occasion and demand for taking and defining attitudes and policies

with reference to disturbing trends and movements. One most natural impulse which develops a definite tendency is to evade the issues as far as possible and to denounce and resist them when they cannot be evaded. Isolation from dangerous trends and insulation against them is the impulsive reaction of self-preservation and self-assertion. But is it effective? Is it possible to ignore powerful trends in religion and life? A tendency arises to divide among ourselves and by epithet and party classifications to weaken our position and confuse our forces, to mistake friends for enemies. To understand men and measures is among the primary needs of truth and righteousness.

"Frontiers"

Serious offense has been found in an article by Mr. Das Kelly Barnett published in the July, 1941, Review and Expositor, and with the Seminary and specifically with the Managing Editor for publishing it.

This editor has assumed exclusive responsibility for the fact of its publication, but some critics are unwilling to grant this and persist in seeking to hold the Seminary responsible.

The editor is severely censured because he "has not repudiated the article." It is said that he has in effect endorsed everything Mr. Barnett has said or done, as his words and acts are construed by the critics, in face of Mr. Barnett's distinct and open disavowal of the interpretations for which he and the editor are criticised. In saying that he did not repudiate the article the editor expressly indicated that he was not "underwriting it word by word"; and he summarized, positively and negatively, what he understood the author of the article to teach. He neither shirks nor evades responsibility for the article as he understands it. It is recognized that in its approach it was offensive to some readers; and that it has immaturities and infelicities of expression; and for failing to edit the paper so as to correct these unfortunate features the editor has in another connection expressed sin-

cere regret, explaining the circumstances. He does not ask to be excused for this failure, due to crowded engagements out of the city in vacation time. He does ask to be forgiven and that the article shall be judged as a whole, not by extracts severed from their connection and interpreted from a prejudicial standpoint.

It would be a great pity if the challenge of the article to prophetic messages with reference to social evils shall be obscured and go unheeded because of objections to the manner of their presentation.

Attention is called to the fact that the article was considering "new theological *frontiers.*" Frontiers are regions contiguous to and offering extension of settled areas. They offer a challenge to exploration, settlement and inclusion with the settled and recognized older area of a growing country, of life, of doctrine. That is the way the editor read and still reads Mr. Barnett's paper. Throughout his paper, and especially in the first third of it, before he comes to define the *challenging frontiers,* Mr. Barnett pays tribute to the *settled bases* of our faith, the sacred traditions of our Southern Baptist life, the glorious achievements of our conquests in evangelism, in ethical construction; and to the noble leadership of previous generations in meeting the vital issues of their day. He calls for facing our new frontiers with the courage and commitment with which the fathers faced theirs.

He returns again and again to the fact that in our historic faith are all the resources for taking the new frontiers; that in the eternal revelation of God is our body and standard of truth, to be applied to the new situations in the wisdom and power of God as he works in history through the Holy Spirit; to the divine Son of God as our only Saviour and resource and hope in making conquest of the new frontiers.

It is with this understanding that the article was accepted for publication. It is this interpretation that Mr. Barnett fully and heartily approves. It is on the basis of this understanding that we ask to be judged by our brethren and by all men who may have any interest in the matter. The constructive purpose of the article is worthy of serious concern.

Our Contributors

Wm. W. Barnes is Professor of Church History in the Southwestern Baptist Seminary; and is now writing the history of Southern Baptists from the founding of the Southern Convention, as Volume II of the projected Boyce Memorial History of American-Southern Baptists.

George A. Carver, ten years a missionary in China, is head of the Department of English of Shanghai University. Out of China for the time being because of the war, he is this year a member of the Bible Department staff of Wake Forest College and Director of Religious Activities.

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Southern Baptist Historical Society Bulletin

Previous mention has been made of the giving of free subscriptions by most of our weekly papers in the South. The United States Baptist joins this group. Thanks are expressed to the following for individual numbers of papers needed to complete files:

Mrs. Nolan J. Bassett, Greenville, S. C.; Mrs. J. E. Meador, Drew, Miss.; Mrs. J. M. Thompson, Mt. Dora, Fla.; Mrs. G. P. Bostick, Luray, Va.; Mrs. E. Thornhill, Lynchburg, Va.; Dr. Chas. A. Maddry, Richmond, Va.; Miss Jessie King, Columbia, S. C.

Among donations not previously asknowledged we express appreciation for these:

Reports of Southern Baptist Convention given by Sunday School Board through Dr. Austin Crouch.

Minutes of Nolin Association, Ky., 1822 and address to Russell Creek Association, 1822. Given by Arthur Stovall, Winter Haven, Fla.

Memorial of James Thomas, Jr., given by Walter L. Lingle of Davidson College, N. C.

Copy of Minutes of Jubilee of General Association of Baptists in Kentucky, 1887, given by J. P. Coleman of Louisville.

Manuscript of "Comparative Outline and Interpretation of the Book of Revelation," by Arthur S. Allen, Houston.

History of the St. Matthews Baptist Church, given by Mrs. Geo. D. Davenport of St. Matthews, S. C.

Copy of contractor's bid for church building in 1846, given by Mrs. D. G. Hayes of Glasgow, Ky.

"Catholicism, its Origin and Doctrine," by S. J. White.

"The Great Iron Wheel," J. R. Graves, given by S. B. Royster, Louisville, Ky.

"History of First Baptist Church of South Carolina," given by Clinton Baptist Church, Clinton, S. C., through Pastor W. N. Long.

"History of Mississippi Baptist Association for 100 Years," given by P. E. Cullom, Clintwood, Va.

"History of Saluda Baptist Association," through Dr. E. P. Alldredge.

History of Illinois Baptist State Association, given by Illinois Baptist State Association.

Centennial History of Union Baptist Association, Texas, given by D. R. Pevoto, Houston.

"The Baptist Review" and "Baptist Encyclopedia" from the library of Dr. R. H. Graves through A. R. Gallimore, Raleigh, N. C., and Canton, China.

A very old hymn book given by Charles Knight, Nigeria.

A gavel made from a pew in original First Baptist Church of Greenville, S. C., and also a pew number from the same church. Given by Mrs. Loulie Latimer Owens, Greenville.

The President has contributed books, papers and other materials.

The Kentucky Society is having a microfilm made of *The Western Banner.* This is a fine service and highly gratifying.

Book Reviews

I. CHURCH ADMINISTRATION, PSYCHOLOGY, RELIGIOUS EDUCATION.

Faith and Nurture. By H. Shelton Smith. Charles Scribners' Sons, New York. 210 pages. Price, $2.00.

This book has been long awaited by the students and admirers of Professor Smith. His brilliant teaching as professor of Christian Ethics and Religious Education in the Divinity School of Duke University has made those acquainted with his work to realize that his dynamic viewpoint, when wrought out in book form, would make an uniquely valuable contribution to the literature of Religious Education.

The book, *Faith and Nurture*, fulfills the expectations of those who have looked forward to its publication. There is first a swift and comprehensive review of the Religious Education movement in America which at length led to the conflicting viewpoints of liberal and conservative Christianity. On the one hand emerged those who contended that the task of the church was not to get the child converted to God, but to keep him from being converted away from God. In this view the child is born in the Kingdom of God, and need never know a time that he is not consciously a Christian. On the other hand were those who held that the child is born in sin, that nurture cannot change a depraved nature, and that a personal "experience of grace" is essential to salvation. After a generation of testing of these divergent patterns, what may we conclude?

Unhesitatingly Professor Smith points out the relative failure of liberal Religious Education. He makes no plea for a return to the excesses of an unworthy revivalism, but he makes the case for an evangelism that gets back to Jesus and to Paul, that recognizes the sinfulness as well as the salvability of human nature, and that must be vitalized by coming to close grips with adults as well as with children.

His theory of "community" comes much closer to the New Testament concepts than that of Coe's "Democracy of God." Not much attention is given to practical methodology. The book represents the most significant contribution to the so-called "neo-orthodoxy" which has gained great momentum in some circles once avowedly modernistic. This is a Religious Book Club selection, and should be on the "must" list of every serious student of present-day Religious Education.

G. S. Dobbins

The Mastery of Sex Through Psychology and Religion. By Leslie D. Weatherhead. Macmillan. Price, $2.00.

This is probably the book that ministers have been looking for to recommend to young people about to enter upon marriage, and to give to mature adolescents who are seriously concerned about matters of sex. With its matters of opinion many readers may find themselves in serious disagreement; with its matters of scientific fact, and its comprehensive survey of the whole field of sex and its problems, most readers will find themselves in complete accord. The author, who frankly states it to be his purpose to deal "with every sex problem a man or woman is likely to meet," has through the years gained a world wide reputation both as preacher and psychologist and is eminently qualified to undertake such a work. In a foreword, Dr. J. R. Rees, a notable London psychiatrist, expresses his opinoin that Dr. Weatherhead has attempted an extremely difficult task and that he has "produced a wiser and better book than any I have seen written with the same purpose."

In its ten chapters the writer faces such essential matters as: The mistake of silence and ignorance; what should be known about sex (by the child, the adolescent, the young man or woman about to marry); the distinction between flirting and true courtship; the right approach to marriage; unhappy marriages; birth control; the problems of the unmarried; the mishandled sex life; social problems arising out of sex; attaining healthy mindedness in such matters. Its

forthright frankness about a subject that has long been "taboo" is at once its strength and its weakness. For the person who is anxious to secure an authoritative word on a point of personal conflict no less realistic approach would suffice. Should the book get into the hands of pre-adolescents or the sexually morbid, however, real harm might be done.

At the outset Dr. Weatherhead acknowledges the fervent hope that "through the use of this book, those who are in the grip of a terrifying darkness with regard to sex, may have enough light by which to see a path, and that those in whose natures instincts and impulses are at war in a conflict which worries, distresses and exhausts them, may find their weary feet being guided into the way of peace." There is no doubt, that, in unnumbered cases, this hope will be fulfilled in the lives of those who approach its reading in quest for genuine guidance and not with morbid curiosity.

HUGH R. PETERSON

God's Back Pasture. By Arthur Wentworth Hewitt. Willett, Clark and Company, Chicago. 144 pages. Price $1.50.

The author of this delightful book knows two things—the country church, and how to write about it. He will be remembered as the author of *Highland Shepherds,* the best book on rural life and the rural church that has appeared in a decade. The new book is in a lighter vein, and strikes one as being a sort of overflow from the preceding masterpiece. This gives the book no less value, but distinguishes it as something to be studied with sheer delight rather than something to be studied for utilitarian purposes. The viewpoint is that of a rural Methodist minister who has spent his life in the country districts of New England. It has the charm of facile literary style brought to the service of a subject worthy of the writer's best.

Beginning with a diagnosis of the rural parish, the author proceeds to "tinkering the technicalities." Under this heading he writes of the house of God, the house of man, rural economics, the pastor's civic and social leadership, the pattern

of the "larger parish," all of which arouse a sense of reverent enthusiasm for the country pastorate. Mr. Hewitt finds the key to the rural pastor's effectiveness in his work as an educator. He would make the rural church a school in Christian living, and lift the inadequate and antiquated church school to a genuinely educational level. The one chapter, "Did You Ask Me How To Do It," is worth the price of the book. Whether the reader be interested in the rural church directly or indirectly, he will not want to miss this fascinating discussion, with its facts, fancies, fun, and philosophy.

G. S. DOBBINS

The Religious Function of Imagination. By Richard Croner, Yale University Press, New Haven. 70 pages. Price, $1.00.

If the reader wants to knit his brows and do some hard thinking, let him tackle this profound little book. The author is described as "a distinguished German theologian, for many years the editor of *Logos*, now professor of philosophy at McGill University and visiting lecturer at the Union Theological Seminary." The material comprising the volume was presented as the Bedell Lectures at Kenyon College in 1941.

Professor Croner highly exalts the function of imagination in religion. He distinguishes sharply between the imaginary and the imaginative. He concedes first place to the logical faculty in philosophy, the first place to the critical faculty in science, but he claims first place for the imaginative faculty in religion. "The superiority of Biblical religion is based on the presumption that the divine mystery reveals itself in it, or that man's imagination is at the same time the word of God. Religious imagination thus turns into divine revelation from the side of God and into inspirations from the side of man. Religious imagination in the sense of Biblical religion is inspired imagination."

One does not have to agree with all the conclusions to be fascinated by the unfolding of this thesis that "religious imagination alone can perform the miracle of putting a leading instinct in the place of notions, endowing the philosophic

world spirit with the qualities, emotions, motives, will, and purposes of a Supreme Being who turns to us, who can help and support us, punish and frighten us, who can be our shield and our solace, and who on the other hand can rule over the world, thus solving the problem of how the universal can become an individual, or a personality, or, as the Gospel of St. John says, the "Logos, flesh." Not often will so much provocation to thought be found in an equal number of pages.

G. S. Dobbins

Doran's Ministers Manual. By G. B. F. Hallock. Harper and Brothers. $2.00.

This manual is well known as a ready source of help in preaching. There are sermon outlines, prayers, poems, illustrations, suggestions for sermons to children and for special occasions. Properly used the materials of this 1942 issue, drawn as they are many sources, should be of great value.

J. B. Weatherspoon

Who Is My Patient? By Russell L. Dicks. The Macmillan Company, New York. 150 pages. Price, $1.50.

Those who have read the previous volume, *The Art of Ministering to the Sick,* in which Mr. Dicks is co-author with Richard C. Cabot, M.D., will welcome this fresh and stimulating guide to religious ministrations in the sick room. The book is written primarily for a trained nurse, but one forgets that this is true, as suggestion after suggestion occurs that appeals instantly as of practical value to the minister or other Christian worker. Indeed, throughout the eleven intensely interesting chapters the assumption is made that the doctor, the nurse, and the minister are fellow workers in securing relaxation and mental peace that frequently are worth more than medicine for the patient's recovery.

Mr. Dicks was formerly chaplain of Massachusetts General Hospital and later of the Presbyterian Hospital, Chicago. He is now serving as the associate minister of the Highland

Park Methodist Church in Dallas, Texas. In addition, he teaches pastoral work in the School of Theology at Southern Methodist University. Out of an experience of terrible suffering Mr. Dicks came to understand the need of the sick for more than medical care and efficient nursing. He writes with rare insight into the lives of people who know little of religion outwardly, but who when they face suffering and death find themselves irresistibly drawn toward God. The viewpoint is simple, practical, wholesome, and the case studies are unusually illuminating. For a Baptist reader, the book is somewhat marred by the sacramental view of baptism. The prayers for use with the sick and dying are well selected and appropriate. G. S. DOBBINS

II. BIOGRAPHY, POETRY, HYMNOLOGY, SERMONS.

Poems for Life. Compiled by Thomas Curtis Clark. Willett, Clark and Company, Chicago, New York. 370 pages. $2.50.

It would be difficult to speak too highly of this splendid collection of poems. It is a worthy companion volume indeed to Mr. Clark's earlier, "1,000 Quotable Poems." Mr. Clark has himself the eye and the soul of a poet; this he has demonstrated in the remarkable collection of poems he has gotten together between the two covers of this book.

Poems for Life is well named. Winfred Ernest Garrison well says in the Foreword: "They are poems to live with because the kindling and communicable spark of life is in them, and because they are poems of the things men live by—comradeship, courage, beauty, sympathy, love, hope and faith."

For the lover of poetry there is joy in the taking up of this book and reading it from cover to cover, and then in the taking of it up again and again to find and read the especially beloved poems. There is comfort and inspiration here too for those who are troubled in heart. And the collection is a treasure store for the preacher or public speaker who seeks

to give to his messages adornment and heart power by the proper use of good and beautiful poetry.

One of the fine features of the collection is the section on "Poems for the Great Days" (that is, New Year's Day, Mother's Day, Armistice Day, Christmas Day, etc.). All of the other poems are arranged under proper and suggestive headings. EDWARD A. MCDOWELL

Ruth (Mrs. Ruth Carver Gardner). By Her Mother and Others. Broadman Press, Nashville, Tenn. 1941. 206 pages. $1.50.

A very wise ancient has said, "It matters not how long you live, but how well." Milton put the same thought into an admonition: "What thou liv'st, live well." A greater than both said, "I am come that they may have life, and may have it abundantly." All of these words blend together to suggest the secret of the life of Mrs. Ruth Carver Gardner, who did not live so long—little more than a half the appointed three score years and ten, but who lived so well that to all who knew her she was the epitome of the abundant and victorious life made possible by fellowship with Christ.

Ruth, first daughter of Dr. and Mrs. W. O. Carver and wife of Pastor E. Norfleet Gardner, slipped peacefully into eternity on January 7, 1941. Her funeral service, which she had planned in advance, is described by those who were present as a glorious hour of triumph. Her memory lives on to bless and inspire the many lives which she had touched.

This memorial volume is a unique creation. Her mother, father, husband, sister-in-law, and friends of high school, college, and parsonage days each contributes a chapter. Seven different pens tell a story varied, yet strikingly uniform, of the growth to full-blown radiance of this remarkable woman. After reading the book one is constrained to echo the judgment of Miss Nan Weeks: "God makes such people once in a great while to show the world what a magnificent piece of work he is capable of doing."

Beautifully bound in blue and silver, breathing the delicate artistry of the life portrayed, the book is ideal for a gift.

To any young woman it should provide a concrete ideal of purity, charity, loyalty, and devotion. To the invalid it should bring comfort, courage, and consecration, to see how nobly Ruth bore her suffering. To all readers it will bring a breath of "fragrance from another world."

H. C. GOERNER

Unfamiliar Stories of Familiar Hymns. By William J. Hart. W. A. Wilde Company. Boston. Price $1.50.

To preachers, Sunday-school teachers, and others, illustration material is at a premium. The most effective source is one's own experience but not many of us have an experience sufficiently wide to supply the demand. Hence other sources are sought and stories of the origins and uses of hymns may be used most effectively. Many times the effect of a hymn in a life makes a more dramatic illustration than does the origin of the hymn.

The author of this volume has had a life time interest in hymns, and here has compiled stories gathered over a period of years from his own experience and from the press. Every effort has been made to authenticate the stories. They are mostly illustrations of how hymns have affected human life and prove that even in our own time the power of the hymn is still great. They are useful stories and the author has our thanks for his labor.

INMAN JOHNSON

The Greatest Men of the Bible. By Clarence E. Macartney. Abingdon-Cokesbury Press. $1.50.

Here is another illustration in biographical sermons of the richness of biblical material. Audiences never tire of hearing the stories of great men and women as long as the preacher discovers the typical and timeless and ideal qualities of their experiences. In these sermons Dr. Macartney's attention, and the readers, commutes with good effect between the ancient figure and the modern man.

J. B. WEATHERSPOON

The New Church Hymnal. Edited by H. Augustine Smith, Edward Shippen Barnes, Howard Chandler Robbins and James Dalton Morrison. D. Appleton-Century Co. $1.60 for single copy.

The New Church Hymnal, first published four years ago, is now in its seventh printing and is being used by churches of nine denominations in all parts of this country and in China and South America. Thirteen important universities have chosen it for their chapel services.

This popularity is well deserved. Dr. Augustine Smith and his associates have chosen from the vast treasury of hymnody the best of the old and of the new. Both words and music are carefully edited and in addition to 527 hymns and chants there are 72 pages of helpful worship material. The book is an excellent choice for choir use or for any group interested in a serious study of hymnology.

DORIS MCDOWELL

Moral Leaders. By Edward Howard Griggs. The Abingdon Press. $2.00.

"It takes all the stars of heaven to make the glory of one night. It takes all the great minds of the past to make the spiritual firmament that arches over us today. The night would be poorer if we lost one of the great minds irradiating us from the firmament of the yesterdays." From that spiritual firmament Dr. Griggs selected Socrates, Francis of Assisi, Erasmus, Carlyle, Emerson and Tolstoi as the subjects of lectures at Drew Theological Seminary; which are reproduced in this volume.

Dr. Griggs has the soul of an artist, able to see and to paint the beautiful. He writes, as he speaks, in a luminous and delightful style. In these lectures one observes his appreciation of moral beauty and worth. An introductory chapter sets forth the fourfold function of moral leadership—to see the light, to interpret ideals, to guide in movements of progress, and to suffer martyrdom of humanity. The lectures discover in the lives of the six great men examples of these

functions. In the concluding chapter Dr. Griggs makes this comment, "The deeper thought that has underlain our study of these leaders is that we owe where we stand, in the communities in which we live in relation to the people about us, to the limit of our ability, the same kind of leadership fulfilled conspicuously by these great men. As you know, you owe. As you can, you owe." J. B. WEATHERSPOON

Squaring Up. By Julius Fishback. The Judson Press. $1.25.

One frequently hears a teacher of Junior pupils in the Sunday-school asking, "Where may I find good talks for my children?" Preachers sometimes ask the same question. Well, here is the answer. With rare understanding and skill Mr. Fishback has written fifty object sermons that are interesting, simple and always carrying a worthwhile message. With directness and ease he brings basic truths to young minds. Workers with boys and girls will welcome this very useful book. J. B. WEATHERSPOON

Living Under Tension. By Harry Emerson Fosdick. Harpers. $1.50.

This latest volume of Dr. Fosdick's sermons expresses his best thought concerning the practical relation of Christianity to the problems of our time. No preacher in America voices more vigorously the challenge of the moral message of Christ. And there he puts his major emphasis. Frankly and sometimes obstrusively a modernist in theology he vigorously indicts moral obtuseness and flabbiness in liberal and conservative alike.

Many of these sermons might well be given separate comment. There are such subjects as "Winning the War of Nerves," "Winning the War of Ideas," "The Inescapable Judgment," "How to Stand Up and Take It," "The Free Spirit Confronts the World's Coercion," "Jesus' Ethical Message Confronts the World," and "God Talks to a Dictator," all of which deal directly with moral and spiritual issues that we

constantly face in the modern world and especially in the tensions created by war.

Subjects, that in other hands might have yielded theological discussions, in Dr. Fosdick's hands are treated from the standpoint of their uses and moral challenge. The theologically minded, therefore, will criticise him for his omissions, while they are edified by his expositions of the practical aspects of faith. J. B. WEATHERSPOON

I Shall Meet Tomorrow Bravely. By Sybil Leonard Ormes. Published by Broadman Press. Price $1.00.

This small pocket size volume of 56 pages contains thirty-six short poems under the general headings: "Courage," "Home," "Nature," "Faith," "Solace," and "Peace."

While not particularly original in ideas and the rhythm is not always perfect, the volume does contain some charming lines worth remembering, such as the one on the title page—

"I shall meet tomorrow bravely"

or "I know an unpretentious house, Locked in the cool embrace of trees."

or Speaking of a Christian Mother

"There glows an angelus beauty in her face,
A gentleness in all her wondrous ways,
With quiet strength she daily finds her place
And serves without a thought of praise."

INMAN JOHNSON

Landrum Pinson Leavell. By Roland Q. Leavell. The Broadman Press, Nashville. 178 pages. Price, $1.00.

The reviewer lays down this book with moistened eyes and reverent gratitude. Along with a multitude of others he bears testimony to the princely character and abiding influence of Landrum Pinson Leavell. An intimate acquaintance spanning many years makes the writer to realize how difficult was the task of the biographer—to know what to in-

clude and what to omit in the story of the rich and fruitful life of this man who in fifty-five brief years made so great and many-sided contributions to Southern Baptists and the cause of Christ. The author, gifted brother of the older Landrum, combines accurate biography with dashes of local color that make the book read like a romance. Those who knew Landrum Leavell will rejoice that his memory is thus kept green by this beautiful biography; and those who did not have this rare privilege will find their lives enriched and blessed by exposure to the influence of a man whose radiant spirit still lives to bless across the little span that separates time from eternity. G. S. DOBBINS

Windows on Life. By Carl Heath Kopf. The Macmillan Company, New York. 1941. 255 pages. $2.00.

Dr. Kopf is pastor of the Mt. Vernon Congregational Church in Boston. His book "Windows on Life" is "the answer to a widespread demand resulting from the author's popular series of radio addresses given regularly from Boston. It comprises a keen and helpful group of trenchant observations on the problems and joys affecting the everyday lives of the great majority of American men and women today."

In the preface to his book the writer observes: "My only excuse for letting these informal papers be printed is that my heart is in them. They are what I like to do, more personal by intention than philosophic or sermonic. These parables and essays are written primarily for the people who think they have lost interest in religion, in the hope that ancient truth may answer some of our modern questions."

A few of the 39 subjects treated are: "Nearsighted or Farsighted?", "Detour," "Will God Bless America?", "Who Wants to be a Saint?", "Pin Points," "It's Love That Makes the World Go Round." J. LEO GREEN

III. THE BIBLE, RELIGION, WORSHIP.

The New Testament in Basic English. A New Translation Prepared by S. H. Hooke, Edwin Smith, J. A. Richards and others. E. P. Dutton and Co., Inc., New York.

As a demonstration of what can be done with 1,000 English words this new translation of the New Testament is unique. Perhaps it can be said without fear of contradiction that in no work in the English language is so much said with so few words. But there is genuine value in this translation beyond the rather spectacular feat its authors have achieved in reducing the vocabulary of the New Testament to 1,000 words. As is to be expected this value does not lie in greater fidelity to the Greek text than other modern translations have exhibited, but in the plain, easily understood style in which the contents of the New Testament books are set forth. The language and style are so simple that a child, say of ten, would have little trouble in reading this translation and in understanding most of what he read. At the same time the translation for the most part has not sacrificed dignity to simplicity and the integrity of the narratives has been preserved, though it is well to take note of the translators' statement: "It is only natural that, from time to time, some of the more delicate shades of sense have not been covered." It is for this latter reason that the translation cannot be recommended as a companion to the preacher or teacher as an exegete; it is not designed to illuminate the Greek text; but as a simple, direct rendering of the Gospel story, minus the archaic words (and the poetry as well) of the Authorized Version, this translation is cordially commended.

It is to be expected that one will find expressions that strike the eye and ear as rather crude and stilted, assuming that the limit of 1,000 words provided no other alternatives in certain places. An illustration of what happens when a writer is limited in the number of words he may use is seen in the substitution of the expression "put to death" for the

verb "kill." In Matt. 5:21 this translation reads: "You have knowledge that it was said in old times, "You may not put to death; and whoever puts to death will be in danger of being judged." It is somewhat amusing to find the same expression used here to describe murder applied to the killing of the fatted calf in Luke 15, where, according to this translation, the father says to the servants, "get the fat young ox and put it to death."

With due allowance made for such shortcomings the *New Testament in Basic English* is a significant work and must be considered as more than "just another modern translation."

"Basic English," it may be explained, was produced by Mr. C. K. Ogden of the Orthological Institute, and contains 850 words. To produce the translation under review this number was increased to 1,000 by addition of fifty "Special Bible words" and "100 words listed as giving most help in the reading of English verse." EDWARD A. MCDOWELL

The Code of Christ. By Gerald Heard. Harper and Brothers. $1.50.

This series of addresses on the Beatitudes is a sequel to a series on the Lord's Prayer, *The Creed of Christ.* According to the author the Beatitudes are not Christ's refusal to take seriously this actual world, but rather his code for a new way of life that will make possible life on a new level, a code for those who take seriously his purpose of establishing the Kingdom of God. It is men's refusal to accept the moral demands of Jesus that holds back the victory of Christianity. Expressive of this conviction is the quotation with which the author begins: "The real obstacle to believing in Christianity is not miracle; no, not even such a miracle as the Virgin Birth and the Resurrection of a man killed by crucifixion. What really stands in the way of accepting the Gospel of Jesus is not the strain on our credulity but the demand on our characters." J. B. WEATHERSPOON

Notes From a Layman's Greek Testament. By Ernest Gordon. W. A. Wilde Company, Boston. 371 pages. $2.00.

This book, according to the publishers, "is meant to be a notebook, occasional comment on individual texts or passages without the connective tissue of a systematic treatise." It is the work of a layman, the son of the famous and beloved minister of Boston, A. J. Gordon. "It is the fruit of personal meditation in the morning watchtime. It is published for others' meditation at the same hour, for the help of Sunday-school teachers, and for the use of ministers without facility in New Testament Greek."

The fruits of advanced scholarship are not to be expected in a work of this nature. Nevertheless many helpful suggestions are made concerning words, texts, and verses that caught the author's eye. It is interesting to find a book of this sort coming from the hand of a layman.

EDWARD A. MCDOWELL

The True Spirit of Worship. By George Evans. The Bible Institute Colportage Association, Chicago. 160 pages. Price, $1.00.

Here is a vigorous protest against the so-called "enrichment of worship" which results in the substitution of formalism for vital experience in spiritual worship. The key to the book is found in these words: Formalism and ritualistic ceremonies constitute an opiate of religious life . . It becomes a substitute for the witness of the Holy Spirit to the soul, while presuming, 'I am good enough'." The call throughout is to heartfelt worship, which may well make use of music and art, but which degenerates into "an abomination to the Lord" when means become ends and Christ is lost sight of in the midst of symbols and liturgies. The author does not "pull his punches" in dealing with types of worship services that glorify man rather than Christ, and that depend upon trick and device, the use of candles and paraphernalia. However, the book is not all negative. There are many positive suggestions of excellent value throughout the treatment.

G. S. DOBBINS

Peloubet's Select Notes for 1942. By Wilbur M. Smith, D.D. W. A. Wilde Company, Boston. $2.00.

This is the sixty-eighth annual volume of the well-known series on the International Sunday School Lessons founded by Dr. Francis N. Peloubet. The reputation of "Peloubet's" is well established, the annual commentary having long been the helpful and trusted companion of thousands of Sunday-school teachers. The current volume contains the customary wealth of material and suggestions and is profusely illustrated. There are several beautiful illustrations in color, among them Hofmann's unforgetable "Christ in Gethsemane." Good maps are also included.

There are few better investments that a Sunday-school teacher could make than "Peloubet's" for 1942.

EDWARD A. MCDOWELL

Worship in the Churches. By William Roy McNutt. The Judson Press, Philadelphia. 270 pages. Price, $2.00.

Dr. McNutt is professor of Practical Theology at the Crozer Theological Seminary. His book, *Polity and Practice in Baptist Churches*, has had wide reading, and marked him as an expert in the field of ecclesiology. His new book reflects his long experience in the study of worship and of teaching in this field.

Professor McNutt's approach to worship is intensely practical. He is concerned for better worship in our free churches, and is distressed because of the slackness which characterizes worship in many of our churches. He would not abandon democratic worship, but he would have far more attention given to its enrichment. In man he sees the incurable worshiper, in worship the great quest for God. He is not averse to the use of liturgy, provided it has had breathed into it the breath of life.

Much attention is given to the minister's leadership of worship, and happy suggestions are made concerning conditions conducive to worship. An excellent chapter is given

to "The Ordinances as Occasions of Worship." One of the most valuable discussions is that of "Worship in the Small Church." Worship is not conceived as something apart from preaching, but as being integrated with preaching, so that the preaching service and the worship program become unified means toward the same great ends. Especial emphasis is placed upon the practical values of worship, as these extend to social action, health, efficiently Christian living. The minister will find this book exceedingly helpful in planning better worship services, and will discover a number of "sermon germs" that should easily mature into a series of fresh and inspiring sermons on the vital subject of worship.

G. S. Dobbins

Youth Explores the Bible. By David R. Piper. W. A. Wilde Company, Boston. 354 pages. $2.00.

"The purpose of this book is to present in connected narrative form the great sweep of revelation, so that its total meaning will become increasingly clear to the reader as it unfolds in successive chapters. In every chapter the author has in mind the questions that youth asks, and youth's incipient doubts are anticipated and answered within the narrative structure of the book. The great characters of the Bible stand out clearly in their relation to the events and movements of their time, and the reader perceives how God works through individuals as well as through the larger movements of history toward the divine goals of his kingdom."

This from the foreword. Taken by itself one would not expect such a heavily-freighted statement to prepare the way for appreciation of an admirable story of the Bible for young people. The statement does give the purpose of the book, however, and it should be said at once that from an adult's standpoint the book lives up to the purpose given in the foreword. It seems that its appeal to youth is also guaranteed. The Foreword also says: "In advance of its appearance in book form, this story was triply tested for its appeal to

youth. It was read in manuscript by a junior high school student, and the portions which he found least clear or least interesting were rewritten. It then appeared as a serial in three youth publications simultaneously, and its Old Testament chapters were unanimously adopted and used as the basis for a discussion course by a group of junior college students. In each of these tests it met an enthusiastic response, proving itself admirably adopted to the special interests and needs of young people from twelve to twenty years of age."

This is a smooth-running, clearly and brightly told story of the Bible drama from Genesis to Revelation. Of course there is much of the narrative that is not included, could not be included, but the strength of the book is that the continuity of the great story is preserved. This is not another translation or a compilation of selections from the Authorized Version. It is not designed to take the place of the Bible itself. As a supplement to the Bible it is admirably suited to encourage young people to study their Bibles and help them to see the story as a whole and understand it better.

EDWARD A. MCDOWELL

Man's Quest for Salvation. By Charles Samuel Braden. Willett, Clark and Co., Chicago. 1941. 274 pages. $2.50.

Professor Braden has done the student of religions a very great service in preparing this book. Out of the mass of material concerning the world's religions, their founders, their literature, their beliefs and practices, their long and varied histories, this author has lifted only the facts pertinent to the question, "What must I do to be saved." This question is asked or vaguely felt by every longing heart in all times and places. The many religions may be regarded as attempts to give an answer. In a careful, sympathetic study of all the great living religions Dr. Braden gives a summary statement of the teaching of each faith to what the human spiritual quest should be, and how it may be attained. This is the very heart of religion, the point at which comparison is most pertinent.

The author has made a valiant effort to present the fact objectively and fairly, although he confesses that his personal standpoint is that of the "liberal" Christian. Most non-Christians will grant that he has been fair in his statements, and will allow him the right to make a closing evaluation which places Christianity above the other religions because of the superior quality of the life and teachings of its Saviour. Christians of all denominations should recognize that he has done well in presenting the Christian conception of salvation in its varying aspects without too serious a bias in favor of the author's personal view.

This book is highly recommended both to those who have already made a serious study of Comparative Religion and to those who are unacquainted with the field. Some additional reading is needed to supply the historical background for the new student, but the quintessence of each faith is presented with admirable clarity. The book could be made the basis for a study course or a series of church services culminating in a fresh presentation of Christianity, which, in comparison with other religions, alone offers "so great salvation."

H. C. GOERNER

The Ethical Ideals of Jesus. By G. Bromley Oxnam. Abingdon-Cokesbury Press. $1.00.

Are the ethical teachings of Jesus valid? Are the principles that lie at the heart of the religion of Jesus applicable to a highly complex order that now confronts us? What is there in the religion of Jesus that will aid the builders of tomorrow in establishing law and order, economic justice and brotherhood? Such are the questions raised in the five lectures that comprise this volume.

In the first chapter the ethical ideals of Jesus are discussed under the following propositions: Men and not things are the goal of social living; The human family is a unity; The common good is the objective of social living; Jesus calls for equal rights for all; Co-operation and not selfish competition is the law of progress; Love and not force is the social bond.

Then, after a chapter on the changing world, the author goes on to relate these ideals to the problems of the international order, economic crisis, and the problems of democracy.

Dr. Oxnam sets forth with clear insight the facts and factors in the radical social change through which our world is passing, and the fact that Christians must be concerned with the fact, the objective and the method of social change. He also argues convincingly that the Christian application of Christ's moral teachings is the only adequate dynamic of wholesome social direction. J. B. WEATHERSPOON

The Jews and Judaism During the Greek Period: The Background of Christianity. By W. O. E. Oesterley, D.D., Litt.D. Society for Promoting Christian Knowledge, London. The Macmillan Company, New York. 307 pages. $2.60.

"Salvation is of the Jews." These are the words of Jesus. They suggest the very vital connection between the religion of Israel and Christianity; they ought to serve as a warning to those who would treat Christianity as a religion that sprang from the womb of time without antecedents. It is commonplace of course to see the relationship between the Old and New Testaments, but recognition of the varying forces that made the Jews what they were and consequently influenced Christianity is rare. Recognition and appraisal of these forces are necessary to a proper understanding of Christianity. It is good to find a book therefore which undertakes to survey in one volume those elements in Judaism which may be described as forming the immediate background of Christianity. Dr. Oesterley has condensed a vast amount of material to produce the present volume; it would be difficult to find a book which presents in so small a compass the results of such wide and painstaking research. If there is any criticism of the book to be made it is that in places the conclusions that are drawn appear to be too hastily arrived at without adequate discussion of illustrative material. But it is obvious that Dr. Oesterley's purpose was to present the main facts with a minimum of discussion. The author explains in his Prefatory Note:

"It must be emphasized that this book is not intended for specialists on the subject; rather, it is written for those who may be interested in the somewhat intricate investigation, but who are unable to find the time to study the sources and the various works of authoritative writers, English, American, German, and French, who have done so much to further information and knowledge, and to whom the present writer is much indebted."

The wide range of the book and its value as a companion to the teacher, preacher and student of Christianity is seen at once in a glance at the contents. Part I gives a Historical Introduction, including a General Historical Survey and The History of the Jews During the Last Three Pre-Christian Centuries. Part II deals with the Sources, treating The Scriptures, The Law and the Oral Tradition, The Apocalyptists and Their Literature, and The Influence of Persian Thought and Teaching. The Theology of Early Judaism is treated in Part III. Among other subjects treated in this division are the Kingdom of Heaven, The Messiah, The Doctrine of Sin and Retribution and Belief in Immortality in the Old Testament and in the Apocalyptic Literature. Part IV treats of Worship, Part V of Teachers (the Scribes, the Wisdom Teachers, the Pharisees and Sadducees, the Essenes and the Therapeutae), and Part VI of Belief in Intermediate Supernatural Beings.

Thus the book is a treasure house of reference, quotation and knowledge.

EDWARD A. MCDOWELL

The Prophets. By Edward Chauncey Baldwin. Thomas Nelson and Sons, New York. 1927. 234 pages. 75 cents.

This volume contains nothing that is new. It represents an attempt to condense and popularize the work that has been done by Old Testament scholars in the field of Hebrew Prophecy. It was prepared primarily for use in college classes. The chapters are brief, and at the end of each chapter appears a bibliography for further reading.

J. LEO GREEN

Points for Emphasis, 1942. By Hight C. Moore, Sunday School Board, S. B. C.

Snowden's Sunday School Lessons. By E. L. Douglass. Macmillan. Price $1.50.

These two volumes have long since become a "tradition" amongst Sunday-school teachers everywhere. Dr. Moore's pithy outlines provide a fitting frame-work around which the teacher may build his lesson week by week. Snowden's Commentary provides rich content material and clears up difficult points of interpretation. The great majority of Sunday-school teachers will find that, with these two volumes to supplement their denominational publications, they have all of the materials they need in the presentation of the weekly lesson.

HUGH R. PETERSON

Manifest Victory. By J. R. Moseley. Harper and Brothers, New York. 1941. 238 pages. $1.50.

Here is a book which reports experiences which most Christians in their best moments of illumination know exist for all followers of Christ. "MANIFEST VICTORY" *is "A Quest and a Testimony"* by one who has tapped the resources of spiritual power and has, through union with the Lord Jesus, come to have permanent victory "manifested" in his life.

Mr. Moseley has paid the price of surrender to bring us a definite proof that the Acts of the Apostles may be continued. His intelligence and training in the schools and in a wide realm of human relationships; his at-home-ness in the field of philosophy as well as in matters relating to the Christian and other faiths, make him unique in the freshness with which he presents his "testimony." While it speaks a language that is far from theological, it does, we believe, no violence to true Biblical theology. Surprising experiences and manifestations are reported in the book, but there is a stamp of authenticity which marks every account. The reader feels that although he himself has not experienced

the things of which the author speaks, they are, nevertheless, quite the normal outcome of a life baptized with "the ineffable union" with Christ.

There are manifestations of the Spirit spoken of in this book which we have been accustomed to associate with people belonging to small, sporadic groups of the Christian brotherhood. But the reader cannot fail to feel that J. R. Moseley has experienced just what he has recorded, and that "these words are true and faithful." He will also be made to feel that the author is no pedantic, other-worldly Christian who claims a unique impractical life and experience for himself alone; for the thought constantly brought out is that "Manifest Victory" is for all who will yield fully to Jesus Christ and accept Him and His best for himself and for all.

If one is looking for a practical, workable handbook for the definite enrichment of the inner life, this is a book that cannot fail to help him greatly if he be an unprejudiced reader. The book is, in Mr. Moseley's words, "a report of the accents and acts of the Holy Spirit in His quest for me and my quest for Him." His fresh experience and technique in the life of the Spirit will no doubt help every honest reader.

O. Afton Linger, Pastor,
First Baptist Church, Corbin, Ky.

The Prophets of the Old Testament. By Alexander R. Gordon. George H. Doran Company, New York. 1941. 364 pages. $2.00.

This book is now in its fourth edition. It first appeared in 1916. It is not necessary to say a great deal about it. It has for some time been recognized as one of the better books in its field. It is both readable and scholarly. The reviewer recommends it very highly.

Dr. Gordon, who is Professor of Hebrew at McGill University and Professor of Old Testament Literature and Exegesis at United Theological College, Montreal, is author of another fine book, "The Poets of the Old Testament."

J. Leo Green

Adventism: The Second Coming of Christ. By William P. King, with an Introduction by Halford E. Luccock. Abingdon-Cokesbury Press, New York, Nashville. 1941. 134 pages. $1.00.

Here is a calm, but very earnest and vigorous and forthright exposure of the errors and evils of Adventism, of its faulty and fundamentally vicious methods in interpretation of Scripture, of Christianity, and of history. It covers a wide range of approaches and consequently, in such limited space, covers them rather lightly sometimes. The Scofield Bible is strongly and legitimately denounced for its scheme and its notes. It is a great pity Scofield is so popular, for it is seriously wrong in its basal ideas.

In the main Dr. King's positions are sound. They will be understood and appreciated by well educated laymen as well as preachers. They will not, I fear, mean much but irritation to millennialists; but no sound reasoning and exegesis seems to mean anything to them when this subject is up. That is the discouraging thing about it all.

The list of twenty-five specifications in the indictment of Adventism, in the closing chapter, drive straight and pierce.

The work is not lacking in Christian sympathy but also it is not sparing or uncertain. The bibliography lists no work supporting Adventism. If any worthy of serious consideration could be named it would have been well to include them.

W. O. Carver

The Mass. By Joseph A. Dunney. The Macmillan Co., New York. 1941. 375 pages. $1.25.

In thirty-eight separate chapters, each devoted to one distinct step in the whole performance, the Roman Catholic Mass is described and interpreted. Exactly what the priest does and says, and the mystical meaning of each word and action are set forth in detail. The book is designed as a text to be used in Catholic schools and a means of private study by the faithful. It is fully authoritative, bearing the "Nihil Obstat" and the official "Imprimatur." As such, it becomes the best source of information for non-Catholics concerning

the actual present-day position of the Roman Church on the Lord's Supper.

Any doubt as to the modern Catholic belief of transubstantiation is dispelled by the frankness of these words:

> When the priest says over the bread these words of our Lord: "This is my body," at that moment, the heavens open, the choir of angels is present for the solemn act of Jesus Christ who comes on our altar Himself. The mystery of Bethlehem is renewed. "Heaven and earth intermingle and the highest is joined with the lowly." At the tremendous instant the priest holds in his hands the victim of Calvary, he perpetuates the offering of Jesus Christ. (p. 188).

First published in 1924, the book has gone through a series of reprints of which this is the tenth. Its influence must be very wide, as it presents the very heart of Catholic faith and practice. For apologetic and polemical purposes, the Evangelical minister might well inform himself of its contents.

H. C. Goerner

Maker of Men. By Sherwood Eddy. Harpers, New York. 1941. 140 pages. $1.50.

This little book came from the press some weeks before the entry of the United States into the "shooting" phases of this present world war. Yet is seems like a pertinent message for the souls of men in the presence of the conflict. Sherwood Eddy pleads for a hardening of the "spiritual muscles by the strenuous exercises of joyous service." This he pleads in the realization that man cannot live an isolated and selfish life. And above all, he would have man "face the daily discipline of life." Through this discipline God will speak to the individual. This the Maker of Men expects of everyone, and he is worthy of such service supported by such faith.

Few men have known the world and the world's religious leaders as Sherwood Eddy has known them. To read his emphasis upon the character of Jesus, is to find in Him whom

he calls "The Man of Mystery" the formula for building genuine and abiding character, that knows the same poise and confidence under all circumstances. Christ's pattern makes men as it made Him, after the will of God. That inescapable relationship becomes revitalized through the familiar processes of prayer, personal service, worship, sacrifice, discipline, and both faith in and preparation for immortality. Here's a book that will tell any hoping man how to increase his hope, and be sustained through the darkest hours to a new life in Christ. And such is a real contribution to religious thinking these days—and any day.

C. Sylvester Green

The Minister's Book of Prayers. Edited by Charles Carroll Albertson. Revell Co. $1.25.

From various well chosen sources Mrs. Albertson has collected a fine selection of prayers for meditation and for suggestion to ministers who take seriously the function of public prayer. If these prayers help to raise the question—For what should I pray in the church today? they will be well worthwhile. We read sermons and hymns; why not read the prayers of the saints for the spiritual blessing they may bring?

J. B. Weatherspoon

Come Everyone and Worship. By Armilda B. Keiser. Friendship Press, New York. 95 pages. Price, $1.00.

This lovely little volume is for children of primary age. It proposes to take the child on a trip around the world, to see how children everywhere learn the stories of Jesus, bring their offerings, worship in praise and prayer, and meet together in the house of God to learn more about the Heavenly Father. The book is beautifully illustrated, unusually well written, quite within the grasp of the little child, and interesting and reverent throughout. It will be prized by any worker with children of primary age.

G. S. Dobbins

Life on the Highest Plane. By Ruth Paxon. The Bible Institute Colportage Association, Chicago. 1941. 820 pages. $3.00.

The Bible studies which appear in this book were first given in embryo to pastors, evangelists, teachers, and other Christian workers in Conferences held in China. They grew through the months and some years ago were printed in three separate volumes: The Person and Work of Christ, The Relation Between Christ and the Christian, and The Believer's Response to the Holy Spirit's In-working. Now these three volumes have been published without revision under one cover. The book carries the 14 original diagrams in color. It is attractively bound. One can scarcely read the book without having rekindled within him the desire to live "on the highest plane." Dr. R. A. Torrey said: "A remarkable book—one of the most satisfying I have ever read. It deals pretty much with all of the great fundamentals of the Christian faith . . . It is not merely to be read, but to be studied and read again and again." J. Leo Green

Greek Popular Religion. By Martin P. Nilsson. Columbia University Press. 166 pages. $2.50.

The life and customs of old Greece are a never-failing source of interest for all who have even so much as glimpsed the ways of those delightful people who inhabited the land of Hellas. That religion was an important factor in the lives of these people is well known, but too often the knowledge of Greek religion has come from the study of the learned dissertations of Plato and the other great ones of the Golden Age who were more interested in the philosophical aspects of religion than in its practice by the common people. Here is a work that undertakes to take the reader to the countrysides of ancient Greece and pass before his eyes the scenes that show the ordinary folk at their religious festivals and shrines or attending to their religious duties in their homes.

The author says: "Scholars have been very busy discovering survivals of old magical and religious ideas in our rus-

tic customs and beliefs. In ancient Greece such customs and beliefs were part of religion. Greek religion had much higher aspects, but it had not forsaken the simple old forms. They not only persisted among the people of the countryside, but they also found a place in the festivals and in the cults of the great gods."

This volume belongs to the series, "Lectures on the History of Religions" sponsored by the American Council of Learned Societies. EDWARD A. MCDOWELL

IV. THEOLOGY, MISSIONS, HISTORY.

The Revolution in Christian Missions. The Fondern Lectures for 1941. By Roy L. Smith, Editor of The Christian Advocate. Abingdon-Cokesbury Press, New York and Nashville. 1941. 223 pages. $1.75.

It is not easy to write of this volume. It has in it so much that is good, stated with such trenchant vigor and compelling passion that one would like to endorse and commend it without qualification. But it has such fundamental misconceptions and so many misstatements of fact, of varying importance, that fidelity to truth and to a reviewer's readers will not permit him to ignore them.

Dr. Smith has a dramatic imagination and rejoices in contrasts, always apt to result in exaggerations, if nothing more serious. This, with his rhetorical temperament, gives the lectures their compelling interest and their high suggestive value.

The changes called for in these lectures would indeed constitute a "revolution" in missions, as in Christianity altogether, to which, indeed, the bulk of the discussion in nearly every lecture is devoted. In some the specifically missionary section is very brief, merely hurried application to missions of the changes called for in the Christian undertaking, message and method in the older section of Christendom.

That the implications and applications of the essential teachings of Jesus Christ need to be taken far more seriously than most Christians have taken them and do now take them is very clear to all. And to take them thus seriously would produce a revolution in our actual Christianity, first at home, and then in our missions.

More attention to the history of modern missions and the study of a few biographies of missionaries would have saved the lecturer from some errors. Like a number of the proponents of humanistic Christianity and Christian missions Dr. Smith patronizes the missionaries of the nineteenth century and sometimes caricatures them. He thinks they had no idea whatever of the social significance of missions, and that their idea of Christian faith was limited to giving "intellectual approval to Christian doctrine"—a statement difficult to read without strong resentment.

He repeatedly sets the aim of Christianity and its missions as "altering the way of life so that men should no longer be born into (sic!) sin," and as "building a world that is fireproof," which discloses a very superficial understanding of human nature and of what needs to be done with it. Consistently with this the book twice sets forth as the first item in the Christian gospel "the divinity of man."

Besides these central misconceptions of the work which Christianity must do, and frequent exaggerations of facts, there are less vital errors that surprise one.

In giving account of "the first missionary program of the Protestant churches" he twice says that the London Missionary Society was the first, both times dating it in 1792, the date of the Baptist Society. The London Society was three years later. So far as this book reveals Dr. Smith has never heard of William Carey and English Baptists!

How can even an orator imagine that in the early part of the nineteenth century "The Atlantic Seaboard was as closely settled as any similar area of the old world," unless, indeed, by "similar" he means having no denser population?

We read that "by the year 1825 . . . . every major denomination had its mission board," and "Its best youth were

being selected and trained for foreign service." The Presbyterian Church had no mission board (except so far as it cooperated with the Congregational board) until 1837, and Dr. Smith's own great church sent no missionaries to foreign fields until eight years after 1825.

It is no great matter if the Jerusalem Conference is fixed "in the summer" of 1928, and the Madras Conference also located "in the summer." It is of more significance when in another context the Jerusalem Conference is dated in 1925.

It is rather amusing to find "Nazareth, Ephesus and Rome" all classed as places "in a desert" as contrasted with "Pittsburg, Birmingham, or Buenos Aires" in the "crowded city" class.

It is not a vital error to attribute to Jesus Paul's declaration that God has not left himself without a witness among any people. It is serious when both Jesus and Paul are contradicted in the teaching: "It is the business of the Christian missionary to use the virtues, truths, and merits that are inherent in paganism as the foundation of his work and build thereon the superstructure of a Christian civilization." That does not even rise to the standard of evangelical modernism.

These lectures were delivered before one of the foremost Methodist universities, published by one of the greatest religious publishing houses. How some of these errors failed to get checked by any professor, literary editor, reader or proof-reader is nothing short of amazing. W. O. Carver

These Things Remain. By Ella Broadus Robertson. Broadman Press. 1941. 58 pages. Paper, 25 cents.

The annual booklet for providing the spiritual and informational basis for the "Lottie Moon Christmas Offering" for foreign missions, was this time prepared by Mrs. Robertson. In all ways she has the gifts, the spirit and the equipment needed for such service. Nothing this gifted lady has done surpasses this little book. She has put into it her best. Its information, its range, its scholarship, its appeal are remarkable, and most of all remarkable for the sheer simplicity

with which they are all conveyed in the messages of the five chapters. The "average" woman will get what is here, or so much of it as each one is prepared to take, with ease and satisfaction. There will always be much more than any one reader will get. One will always know there is far more there, but will never be bewildered or puzzled because there will be definiteness and a relative completeness in what one does get. The chapters are "The World's Need," "My Responsibility," "God's Love," "God's Power," "The World's Saviour." The Bible, religions, literature, poetry, illustration, history, personal reflection all contribute to a profound little treatise written with a simplicity that is a rare achievement.

W. O. Carver

Systematic Theology. By Prof. Louis Berkhof. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1941. 759 pages. $7.50.

Here is a very comprehensive and scholarly work covering the entire field of Systematic Theology. It is the second revised and enlarged edition of the author's Reformed Dogmatics. In it Dr. Berkhof, who is President of the Calvin Theological Seminary, presents the most pertinent material both from the Bible and Christian theology that bears upon the central doctrines of our faith. The arrangement is in the traditional form, beginnig with the doctrine of God, treating the existence, knowability and attributes of God, and then the various phases of God's work in relation to the world. Then he discusses the doctrine of man in relation to God, and the origin and nature and results of sin. Then follows a thorough study of the doctrine of the person and work of Jesus Christ as Revealer and Redeemer. Following this is a detailed study of the work of redemption in human experience, which is followed by the doctrines concerning the church and the means of grace. Then a careful analysis of eschatology is given.

The author is a thoroughgoing Calvinist, even to the extent of differing sharply with Karl Barth on certain points,

especially in his interpretation of the doctrine of predestination. Baptists will be interested in his reasons for rejecting our views concerning baptism. Aside from the matter of agreeing with him any student of theology will derive stimulation and information from a careful study of this book. It is not the kind to be read through consecutively, but to be kept at hand for constant reference. Its usefulness is enhanced by the addition to each chapter of a list of questions and standard works to be used in the guidance of further study.

H. W. TRIBBLE

Baptists: Their Message and Mission. By Hillyer H. Straton. The Judson Press, Philadelphia. 1941. 179 pages. $1.25.

All Baptists should at once agree with Dr. Latourette's opening sentence of the *Foreword* of this volume: "Ours is a time which stands in peculiar need of the Baptist witness." He gives excellent reasons for this judgment. Then he says: "This book, then, is most timely. All too many on the rolls of our Baptist churches are unfamiliar with the principles for which they are supposed to stand. They know little of our history or our basic convictions." And this very true description: "This volume presents in brief, readable and authoritative form Baptist history, Baptist teaching, Baptist organization, and the main facts of the Baptist world-wide enterprise." The *Foreword* approves that the book "gives prominence to the fact that Baptists are only a part of the church (it should be Church here) of Christ and points out the way in which Christians are more and more learning to co-operate in answering the prayer 'that they may all be one'."

There are ten chapters. They are cast in the form of public address and give the feel of rhetorical appeal, yet are filled with factual and apologetic material so well ordered as to make a fine volume for individual or group study; and "Discussion Questions" for all the chapters will promote interest and value in such study. Occasionally the claims for Baptists need a little qualification. Milton certainly was not an unqualified Baptist, nor can we make an absolute

claim to John Bunyan. In two different chapters it is erroneously said that Baptists were first among Americans in foreign missions—a surprising error in one so well informed. There is room for extensive differences as to forecasts in the final chapter, "Where We Are Going."

After discussing with interesting balancing of approval and disapproval the conflicts between fundamentalism and liberalism in "A Theology for Baptists," Dr. Straton ventures to give the "essentials" of "modern orthodoxy": belief in a real God; in a genuine revelation, but with a Christian tolerance as to views about the Bible; in the deity of Jesus; in the assurance of a living Lord.

We can hail this work as opportune and hope that it may be widely studied especially by young Baptists in the North and surely it will be well for Southern Baptists and all Baptists to know how "our common heritage" is understood and propagated in the convention for which it is primarily intended.

W. O. Carver

Reformed Dogmatics. By Professor Louis Berkhof. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1937. 293 pages. $5.00.

Elsewhere in this issue a review is given of another of Professor Berkhof's books, Systematic Theology. In this volume he presents a guide to the study of historical theology. It is very thoroughly done, with helpful questions for further study appended to each chapter, along with a list of books for more thorough investigation. The discussion of the material is not so technical as to be difficult reading, but is rather in a style and language that make it attractive for general reading as well as for study.

The author begins with an introduction to the field of the history of dogma, and the methods and devices that may be used. Then he gives a survey of the theological problems and trends of thought in the first two centuries of Christian theology. Thereafter his method is that of tracing the cardinal doctrines of our faith in the historical development. This

method adds distinctive value to the volume, for the ordinary procedure is to study successive periods rather than the continuous development of doctrines. He takes the doctrines of the Trinity, of Christ, of sin and grace, of the atonement, of soteriology, of the church and the sacraments, and of eschatology, and shows how these doctrines were clarified and given distinction and definite form through the main periods and controversies out of which our present theology has developed through the past nineteen centuries.

If there is any criticism to be offered it is that the discussion of the doctrines within the different periods is not as thorough as it might be. However, the author makes up for that with his suggestions that point to further reading and study. All in all it is a very worthwhile piece of work.

H. W. Tribble

Reality in Religion. By R. Ames Montgomery. Published by Fleming H. Revell Company, New York. 160 pages. $1.50.

This is a fresh study in the meaning of the atonement. Ten brief chapters give the author's testimony concerning the reality of the presence of God our Redeemer revealed in and released through Jesus Christ in his vicarious suffering and death on the cross. Jesus was able to accomplish his redeeming work for man not only because he was God incarnate, but also because he subjected himself to the rigorous and effective discipline under the will of the righteous Father in the midst of sin. He devoted himself without reserve to his vocation as Saviour of the world. And now Christians living in fellowship with Christ discover a magnetic field around the cross. If they remain within that field, and do not allow nonconductors to come between them and the cross, they will find that the uplifting Christ can impart his redeeming power to them and through them to others.

Bits of insight and illustrations adorn each chapter, adding preaching value to the author's work. The central appeal is a call to return to man's recognition of his need of Christ the Saviour, and to turn aside from everything that would

hinder the sway of Christ's saving love in the life of the Christian.

The author has served as President of Parsons College in Iowa, Centre College in Kentucky, and Lane Theological Seminary. He is now Head of the Department of Homiletics in the Presbyterian Theological Seminary in Chicago.

H. W. TRIBBLE

What We Can Believe. By Randolph C. Miller. Published by Chas. Scribner's Sons, New York. 1941. 240 pages. $2.00.

The purpose of this book is to counteract doubts and reinforce belief, to substitute a fruitful faith for a withering skepticism. The method employed is that which is generally designated as empiricism, "which means that knowledge is based upon the critical and appreciative interpretation of our common human experiences." The author says that he has distilled his view out of a ministry over the past five years that has embraced teaching in a theological school, serving as pastor to college students, and preaching to regular congregations. His desire is to demonstrate that there is reality in the Christian faith, without which life is sadly impoverished.

He presents the central truths of the Christian faith in a manner that is designed to meet the attitude of skepticism and doubt. He frankly concedes that not all of the Bible has authority as revelation. He feels that the general frame of the Fourth Gospel, for example, has been outmoded by the scientific thought of our day. For him Paul's statement in the second chapter of Philippians means that "the Son of God gave up all attributes of deity when he became man." In line with this same position it is claimed that Jesus "was and is the mediator of salvation, but not the dispenser of salvation." Jesus discovered the way to God, but He was not God incarnate. He probably, thinks the author, did not claim to be the Messiah, did not ask to be worshipped, though He "rightly deserves our worship." Jesus could see into the innermost being of people, and on that basis He was able to

meet their needs. "Jesus personified the divine image in which all men are made."

To those whose faith is deeply rooted in the acceptance of the entire Bible as the authoritative statement of the Christian faith the position taken here will not appear to be adequate. It leaves out too much, both as to that which is essential to the record in the Scriptures and as to that which is essential to a vital faith for today. Nevertheless there are some insights in this volume that will prove helpful to all who seek to lead doubters and skeptics to God through Christ.

H. W. Tribble

And Great Shall Be Your Reward: The Origins of Christian Views of Salvation. By Paul S. Minear. Published by Yale University Press, New Haven, Conn. 1941. 74 pages. $1.00.

This is a paper-bound edition of a doctor's dissertation submitted at Yale University, and it is published as issue number 12 in the Yale Studies in Religion. The author seeks to show the relation of the Christian doctrine of salvation to Jewish and Hellenistic ideas of reward. In Judaism the basic concept is the unity and solidarity of human personality, hence salvation "to be authentic, must mean a definite change in the status and destiny of the whole man. And such a change must involve the historical realization of salvation for the community, inasmuch as man achieves fulness of life only within the covenant society."

The author then suggests that Hellenistic thought concerning salvation is anthropocentric and individualistic. Man is a citizen of the natural order, God is the world-soul, hence God does not "personally administer rewards and punishments either in this life or in the hereafter. He would be untrue to His nature if He took a controlling part in determining human destiny. Sin is always man's act which entails suffering as a consequence self-chosen and not imposed by divine fiat." Thus the author indicates the contrast between the two streams of thought. "In Hellenistic philosophy the highest good is at once its own reward and authority; in

Judaism the desired salvation is conferred by God as a reward for human merit."

It is in the Christian gospel, he thinks, as it is interpreted by Paul that we find the reconciliation of these two ideas. His reconciliation "of the two was impossible on the purely logical level; it was possible only through the adoption of a mythological and dialectical philosophy of history which is expressed in his view of the kingdom of God." In Paul's thought the rewards in salvation are both present and future. "Man is saved by grace in the present order, but this salvation is organically related to a process which every man will receive recompense according to his works."

The author has presented a very interesting survey of the subject. It is not a theological treatment of the doctrine of rewards in salvation, but it does outline the historical background for a theological study. The concept of reward in connection with salvation that is inherent in the teachings of Jesus is not adequately present. And there is room for difference of opinion in the interpretation of some of the historical and philosophical data. H. W. Tribble

They Preached Liberty. By Franklin P. Cole. Fleming H. Revell Co., New York. 1941. 174 pages. $1.50.

For ministers who deem it their duty to undergird the war effort by pronouncement from the pulpit this book should prove a veritable treasure-store. It is an anthology of brief quotations from sermons of New England preachers of the period of the Revolutionary War setting forth the divine right of the fight for freedom. The selections are arranged under ten headings, such as, The Divine Source of Liberty, The Nature of Liberty, The Result of Tyranny, The Cost of Liberty. An introductory chapter gives biographical sketches of several of the leading Puritan preachers of patriotism.

As a collection of historical utterances the books makes an interesting document. As to the applicability of the utterances to the current situation there will, of course, be differences of opinion. H. C. Goerner

Christ Is God. By Archibald Rutledge. Published by Fleming H. Revell Company, New York. 47 pages. 75 cents.

Here is a beautiful testimonial of faith in Jesus Christ as God incarnate. Written by a man who for thirty years has taught literature and who has demonstrated his ability to write, the book has the double charm of being on a high plane of value as literature and clear as Christian doctrine. The author says that the central question that he faces here is this, "was Jesus Christ merely a good man, a great prophet, or was he, as the gospels tell us, the Son of God, and therefore a supernatural being, revealing in his life and by his teaching the mind and the heart of the Almighty?" On the basis of the testimony of the gospels, and because of his supernatural birth, and his manner of life and the meaning of his death as Saviour, the author comes to the clear-cut conviction that he was God. And if there are difficulties in the way, he thinks that the positive acceptance of the deity of Christ will provide a sure and adequate basis upon which all such problems can be solved. He feels that genuine Christianity requires that Jesus be recognized as God.

HAROLD W. TRIBBLE

Christian Doctrine. J. S. Whale. Published by the Macmillan Co., New York. 1941. 197 pages. $2.00.

Here is a fairly thorough and charmingly forthright presentation of the essential meaning of our Christian faith, by the President of Cheshunt College, Cambridge, England. The author discusses the Christian view of God, Sin, the Kingdom of God, the Atonement, the Trinity and the Incarnation, the Church and the 'Sacraments,' and Last Things. His statements are clear and pointed, such as, for example, "Sacrifice cannot be God's revelation without being man's response at the same time." This in his chapter on the Atonement.

His analysis of each doctrinal problem in clear, and his treatment is in line with recent trends of thinking, and yet he keeps his discussion tied in with the Bible. His presenta-

tion of the chief arguments for the existence of God is a good example. Such arguments help but are not adequate apart from the authority which is rooted in the Bible and in the experience that grows out of the study and acceptance of the Bible under the guidance of the Holy Spirit. Dr. Whale speaks of "three interlocking authorities—the three-fold operation of the Holy Spirit in the Bible, in the Church and in the soul of the individual believer." Christian doctrine, he says, "is the historic monument to the fact that God speaks and the soul hears, within the orbit of tradition represented by Scripture and the Church. These two authorities are organically one, in that they mediate the Word of the Gospel to men."

While many of the readers of this review will not agree with the author in his treatment of the "sacraments'; all who give this meaty and suggestive volume careful and discriminating study will find it a genuine addition to the tools of study in Christian theology. A brief but very helpful bibliography is added. H. W. Tribble

From Carabao to Clipper. By E. K. and I. W. Higdon. Friendship Press, New York. 1941. 120 pages. Paper 50 cents; cloth $1.00.

The Philippines are very much in the headlines just now. As Christians, we are interested not only in the military fortunes of the Islands, but more especially in the people themselves and their lives. This timely little book gives a succinct account of the modern history of the Philippine Islands. The rapid transformation of social and economic life brought about by the educational program of the United States government, and the permeation of life with new ideals furnished by evangelical missions are portrayed with rapid strokes. A keen and sympathetic anaylsis of the problems confronting the present-day Filipino is most skilfully presented.

The authors, Rev. and Mrs. E. K. Higdon, were missionaries of the Disciples of Christ in the Philippines from 1917 to

1937. Mr. Higdon served as executive secretary of the National Christian Council of the Islands for eight years. He is now an executive secretary of the United Christian Missionary Society with headquarters in Indianapolis.

Southern Baptists have no mission work in the Philippines, although several Southern Baptist missionaries from China are now in the College of Chinese Studies at Baguio. Baptist work is administered by the American Baptist Foreign Mission Society, by comity agreement. Numerous other evangelical agencies are at work in the islands, and this book gives a survey of Christian efforts which is of interest to all devoted to the Kingdom. There is no better brief account available. H. C. GOERNER

The Cross Above the Crescent. By Samuel M. Zwemer. Zondervan Publishing House, Grand Rapids, Mich. 1941. 292 pages. $2.00.

Samuel M. Zwemer is probably the outstanding authority on, and advocate of, Christian missions to Moslem lands. For forty years he was himself in active missionary service in Arabia. For the last ten years he has been Professor (now Emeritus) of the History of Religion and Christian Missions at Princeton Theological Seminary, and Editor of "The Moslem World." He has written no less than sixteen books in the field, and contributed to many other volumes and periodicals. As President John A. Mackay says in the Introduction, "In this new book he distills for his readers the rich quintessence of fifty years' reflection upon Islam and the Christian approach to the Moslem heart."

The first six chapters are devoted to a description of Islam, a comparison with Christianity, and an analysis of the problems involved in winning Moslem converts. Chapter VII deals with present-day movements in Islam. The next five chapters treat specific geographical areas, such as India, China, Madagascar, and Arabia. The closing chapters deal with missionary methods adapted to evangelism among Moslems.

Dr. Zwemer is confident, in spite of his full knowledge of the peculiar difficulties of the task and the sorry record of past achievements, that the winning of Moslems is not an impossible undertaking. He points out how it may be done, and issues a soul-stirring challenge that Christians become aroused and willing to pay the price necessary to lift the Cross above the Crescent in victory. The book and its message deserve the careful attention of all Cristendom.

H. C. GOERNER

Are All Roads the Same? By E. C. Routh. Published by the Broadman Press, Nashville, Tenn. 1941. 73 pages. Price, 35 cents.

Here is a very compact, clear and concise statement of the distinctive beliefs of Baptists. It has only 73 pages, and is bound in paper, but it is worth getting and keeping. The author's discussion is in line with the central position of Southern Baptists, and includes many scriptural references and quotations from recognized Baptist leaders. There are several very forceful paragraphs quoted from Dr. Truett.

Examples might be picked out at random to indicate the flavor of the author's treatment. Here is one from the chapter on Church Union. Baptists, he says, "regard any man as a brother, whatever his creed, if that man has experienced the regenerating grace of God in his heart and life. They are glad to join with other Christian people in moral, social, and civic movements in which they can co-operate without compromising their convictions . . . But when we are asked to enter into an agreement which requires us to minimize or to set aside scriptural teachings, we cannot enter such union, nor should we be expected to sacrifice vital convictions for any unionizing program." That is clear and to the point, and true to our position. We should never offer any apology for stating it. It is to be hoped that this little book will gain wide circulation. H. W. TRIBBLE

V. PHILOSOPHY, CHRISTIANTY AND CURRENT THOUGHT, SOCIAL PROBLEMS.

Christian Truth in History. By Hugh Miller, University of California at Los Angeles. Harper and Brothers, New York. 1941. XVII+236 pages. $2.50.

I hail this book. It is extraordinary. Nothing in its field has so impressed me since the publication of John Macmurray's *The Clue to History*. And this work is more comprehensive and more explicit in its exposure of the defects and deficiencies of all sectarian sciences and philosophies; and more thorough in its demand for the religious principle as alone equal to interpreting human history and culture, and because religion alone recognizes and responds to the realities with which all the sciences must deal, that is with the working of the purpose and presence of God. And it is the Christian religion which lies at the foundation of occidental culture and has been as it must remain the motivating and driving force in all the constructive and progressive phases of our Western culture and civilization, which alone is the hope of that world culture and community which is the inevitable alternative to the chaotic "idolatries" of sectional loyalties and passion which now hold down truth and salvation in our world-wide chaos.

"As historians, we can perceive that Western institutions grew out of a religious conception of life. As men of purpose and action, we may turn from the past to the future, and decide that Christian truth shall survive, still liberate the energies of mankind. But we must first learn to identify ourselves again with the religious force that has molded our civilization and empowered its progress."

"In religious history we possess . . .important knowledge of that relation between man and his environment which is the cause and explanation of his individual and social history. This amounts to saying that the religious pattern of human life is the basic pattern, to define which is to present the basic theory of life. . ."

Christianity gathered into itself all the values of its past and has been, as it must continue to be the sustaining and driving factor in all the progress of stable and abiding culture. And this is shown to apply to science, philosophy, politics, education, as well as to what is recognized as distinctively the religious sphere. Christianity, as many of us are continuously insisting, is not one department of culture, but the basis and support of all our culture.

"One of the great thinkers of the early church" Miller credits with "a penetration of fact that went beyond all the achievement of antiquity, and a habit of thought that was to become the mental habit of modernity," "who emancipated the speculative intellect from its adhesion to static and eternalistic concept of reality, and who taught men to see in nature a temporal and created thing." "Yet Augustine only resolutely and consistently applied to nature what was implied in the Christian concept of man." Miller should have confirmed this by going directly to Paul, who in Romans VIII and with amplification in Ephesians, made this interpretation of God's interest and intention in man the clue to history and the key to cosmic philosophy.

The discussion of *Religion and Science* in this volume, limited as it must be, is the soundest and most satisfying within my knowledge.

The indictment of "the intellectuals" is as severe as it is sympathetic. Just "because they are ardent and honest and admirably articulate," while mistaken in basic principle and in method, "these intellectuals are the greatest enemy . . . to that recovery of religious sanity apart from which our civilization must go down in disaster." This intellectualism is now "the source only of skepticism and intellectual weariness and is the chief obstacle to all advance toward truth. . ." "Our first intellectual task today is the removal of these intellectualistic barriers to human faith. An intellectual superstition is no better any other superstition," referring to "the superstition" of science as the sole road and rule for reality.

The author's outlook for "religion in the future" is dark, very dark, for the next century or so, for the reason that

sectional and sectarian loyalties, especially nationalism, are for the present era so much in the ascendancy and so ruthless as to lead us to expect that 'every department of our lives will be brought under political control.' "This is the recurrent penalty every society pays, in tribute of life to Caesar, for its short-payments to God, under whom alone is perfect freedom."

With so much approval of what is a fresh and powerful discussion I must warn that no reader for whom every book must be wholly good or else is wholly bad should tackle this volume; nor any one for whom the word "evolution" is, without definition or discrimination, always a label of devilish delusion. Our author quotes Milton's words which may partly point my warning.

Who reads?

> Incessantly, and to his reading brings not
> A spirit and judgment equal or superior,
> Uncertain and unsettled still remains,
> Deep-versed in books and shallow in himself.

W. O. Carver

The Church and the New World Order. By William Paton. The Macmillan Co., New York, 1941. 188 pages. $1.50.

Since the recent events which plunged the United States full into warfare, this book is much more pertinent for American readers than at the time of its publication in October. For it seeks to analyze, from the Christian standpoint, the underlying causes of the war, the peace aims which should be kept before our nation in its conflict, and the practical means of making Christian ideals effective in constituting the new world order which is sure to emerge after the war is over.

The author is Secretary of the International Missionary Council and Editor of the *International Review of Missions.* He writes as a Britisher, but is well acquainted with the American temper, and keeps his American readers in mind. As we find ourselves in the war, we discover a new kinship of thought and feeling with the British, almost inevitably.

The point-of-view is a frank mixture of Christian idealism with tough-minded realism. The writer views the Allied cause as just, a real victory over the Axis as necessary, and the use of force as inescapable, both in winning the war and in the preservation of post-war peace. He finds the key to the "New Order" to be joint action of the United States and the British Commonwealth, along with such smaller nations as are dominated by democratic ideals, in the exercise of power and guidance for the construction of a world society based upon Christian principles.

Even though one may not be able to agree with the full scheme as outlined, a reading of this book will help to clarify the issues involved. It is made to order for just these days. H. C. GOERNER

Newtopia: The World We Want. By P. W. Wilson. Charles Scribner's Sons, New York. 1941. 219 pages. $2.00.

The many thousands who have read P. Whitwell Wilson through the years welcome each new opportunity. He has originality, spontaneity, good sense, sound philosophy, genuine humanity, Christian loyalty with an unfailing well of sympathy. He has wit and wisdom, humor and social science.

All these and about all he has acquired for his store through some scores of years now of improving on a holy British religious heritage and of jollying Americans along the ways of sound thinking and feeling Mr. Wilson has put into this book with the fetching title. Newtopia seeks to bring the idealism of Moore's Utopia into practical working hope and plan for the man who wants the things man ought to want and is willing just to be human.

According to "the Newtopian yardstick . . . things are not treated as evil in themselves. They are adjusted, rather, to the common good. Use force, but use it as the instrument of mankind. Respect authority, but insist that it serve mankind. Accept machinery but make sure that it is run by men loyal to mankind. Recognize groups because groups are an expression of mankind. Encourage commerce because com-

merce enriches mankind. Accept the world in which we live, but accept it as the heritage of mankind. And go forth into all this world with a determination to render some kind of service to mankind."

There aren't many things that concern humanity today—and always—that are left out of this book on living and the true way of life. "Amid all the wild chaos of utter catastrophe, Newtopians can only hope to keep their heads on their shoulders and their minds in their heads. They thereby formulate their objectives—what they want whatever happens. These objectives are not complex. They are simple. They can be expressed in two sentences. First, there is the restoration and maintenance of order in the world. Secondly, there is the development of a world where the tendency to disorder will have been abated by the promotion of a more abundant life among all people. These are the objectives on which no true Newtopian is prepared to compromise." You'll like the Newtopians. Maybe you'll want to join their company.

W. O. Carver

The Philosophy of George Santayana. Edited by Paul Arthur Schilpp. George Banta Publishing Company, Menasha, Wisconsin. 698 pages. $4.00.

In this volume, the second in the Library of Living Philosophers series, the editor, contributors, and publishers have rendered a service of permanent value in the study of contemporary philosophy. Born in Spain of Spanish parents, educated in Boston, a graduate of and teacher in Harvard, a world traveler, now for more than a quarter of a century retired from professional responsibilities and resident in Europe, the life of George Santayana seems to have been carved according to a pattern designed for international importance in the realm of philosophical inquiry.

The plan of the book is significant. For one thing it indicates that "the realm of ideas and scholarship knows no national boundaries and is above the noise of strife and warfare." Four of the contributors, including Santanyana, wrote

from Italy, another from Switzerland. But there is a deeper and more permanent significance attached to the form of the book. Surely the best way to arrive at a clear understanding of a philosopher's position is to put him on the witness-stand and subject him to cross-examination. That is the plan followed here, adjusted to the limitations of international correspondence and such editorial restrictions as were necessary in the interest of producing a volume that would have unity, comprehensiveness, and critical worth. First of all a brief autobiography is presented. The second division embraces biographical and critical essays on the philosophy of Santayana by some nineteen contemporaries whose qualification for the role of interpreter will be generally recognized. The third division presents the philosopher's reply and positive statement. For those who are not already familiar with his general view it probably would be wise to read his statement first, then study what his critics and interpreters have to say about that position, and conclude with a second reading of Santayana's reply. The fourth section presents a complete biography of the writings of George Santayana. The scope of the study as well as the value of the book may be indicated by pointing to the fact that this bibliography requires fifty-seven full pages, followed by ten additional pages of index to the bibliography.

Little can be said in this review of the philosophy that is presented here. It is a type of materialism which Santayana says may just as well be designated naturalism. It can be understood by contrast with Platonic idealism, a comparison that is made both by some of his critics and by Santayana himself. This naturalism finds expression in a dogmatism, but it is a dogmatism that is grounded in skepticism. It is also a philosophical criticism or a critical philosophy, and Santayana's critical methods are criticized by some of his critics. In reply to which he confesses that he likes "to lean on the works and opinions of others, as a civilized man prefers cooked food to raw."

Santayana is a poet and novelist as well as a philosopher. If some have difficulty in understanding his basic position,

comfort may be derived from a very interesting story that he tells concerning a chance meeting with William James, in which James enthusiastically interpreted the position of a book that Santayana had just published, only to be told by Santayana that that was not at all what he meant in his book. That is the way philosophy goes.

There are many features of this volume that will compensate one for careful reading. It should find a prominent place in the library of every student of modern philosophy.

H. W. Tribble

A Creed for Free Men. A Study of Loyalties. By William Adams Brown. Charles Scribner's Sons, New York. 1941. 277 pages. $2.50.

This might well be called the refined summation of Dr. Brown's philosophy of life, personal, social, human. He has successfully achieved his aim "to set down in simple language some convictions as to the meaning of life, which, if they could be widely accepted as a working philosophy, might supply the unifying faith which our world lacks today."

His language is so "simple" as almost to deceive a reader as to the depth and range of his reflections and analyses and constructive unification in outline of a complete philosophy. Examine this outline of the contents:

I. Wanted: A Unifying Faith.

Prologue: *The Missing Factor in Contemporary Democracy.* In search of a social creed.

II. Some Unanswerable Questions.

Man the questioner; The dual face of nature; Two persistent mysteries.

III. The Loyalties That Divide.

Where loyalties conflict; Ways of dealing with social conflict; The democratic alternative to world chaos.

IV. The Faith That Unites.

How the Christian's faith reinforces the democracy's loyalty; The democrat's creed tested by life; What a free people has a right to expect of its schools; What the church alone can supply.

Epilogue: One Thing of Which We Can Be Sure.

In the light of history and of human behaviour today one could wish that Dr. Brown might have a little less confidence in human nature as it is, "the flesh," as Paul has it always—; and had stressed the necessity that men—and so mankind—"be born again" into "the new human nature" which alone can be wrought into, and can then work out the idealism and unity for which this great philosophy calls.

We can never get our democracy except out of human materials working voluntarily under reverent obedience to God. On the highest possible level this book is man-centered. "The Christian faith reinforces the democratic loyalty." But that begins at the wrong place. Man must be God centered before he can build a democracy; and that is the work of God's grace in the gospel of his Son, our Saviour. The Christian faith must express itself in a democratic society, and on the world scale: it cannot be utilized as an asset and resource for democracy regarded as the end in itself. Dr. Brown does not question this: he does neglect it—I wish he hadn't.

W. O. Carver

Contemporary Religious Thought. By Thomas S. Kepler. Published by Abingdon-Cokesbury Press, New York and Nashville, Tenn. 423 pages. $3.50.

Books of selected readings are quite the fad today. And all will agree that with so many books coming from the press the average reader needs such help if he is to keep abreast of the times. Here is a volume that attempts to give a cross-section of the religious thought of our day, with special reference to our own country. In his preface the compiler says "the American religious thinker of our era has been more concerned with philosophy of religion than with theology. He has desired to read intelligently and widely for the purpose of deciding what he *might* believe rather than have some essential interpreter tell him what he *must* believe." The author recognizes the danger of allowing his own views to determine his selection of material, but he approaches the task

from the standpoint of a teacher who has been interested through a number of years in collecting, testing and classifying "writings which were most helpful in spurring the mind to look at religion critically and constructively." He says that he has sought to "avoid either academic or personal bias, and it is hoped that this collection will represent fairly and adequately the major trends in religious thinking of these last stirring years."

The selections are grouped under six headings: The Nature of Religion; The Finding of Religious Truth; The Idea of God; The Problem of Evil; The Meaning of Worship; and Immortality.

The chapters have been taken from the published writings of recognized leaders in the realm of Christian thought. In the first section Fosdick, Wieman, D. M. Edwards, A. E. Holt, E. E. Aubrey, Reinhold Niebuhr, John Dewey, Tillich, Margaret P. Montague, and Heiler are the contributors. In other sections, in addition to further contributions of some of these same thinkers, there are chapters by Richard Niebuhr, Will Durant, Walter Lippmann, Rudolf Otto, J. A. Bewer, Karl Barth, Lynn Harold Hough, Thomas S. Kepler, A. E. Haydon, K. F. Mather, E. F. Tittle, H. S. Coffin, E. S. Ames, Emil Brunner, Rufus Jones, Brown Landone, C. C. Morrison, H. F. Ward, Max Otto, John Laird, William James, E. S. Brightman, J. W. Krutch, J. M. Dabbs, E. W. Lyman, N. S. Talbot, R. L. Calhoun, B. E. Meland, Clarence Seidenspinner, J. H. Jeuba, W. L. Sperry, Evelyn Underhill, V. O. Vogt, D. V. Steere, C. F. Potter, A. J. Brown, B. H. Streeter, E. G. Homrighausen, Gasset, F. J. McConnell, and Arthur H. Compton. A biographical sketch of the authors is appended.

It is manifestly not practical to attempt to review any of these separate chapters. One must take such a volume as a reference book, to be consulted for a comprehensive view of trends in modern religious thought. As such it is to be strongly commended to all classes of readers. The compiler and the publishers have rendered a valuable service to students of religious thought in presenting such an attractive and useful volume at a modest cost. H. W. Tbibble

God and Philosophy. By Etienne Gilson. Published by Yale University Press, New Haven, Conn. 1941. 147 pages. $2.00.

Here is a very interesting book by the Catholic philosopher who has already established for himself a world-wide reputation as a philosophical thinker and writer, largely through THE UNITY OF PHILOSOPHICAL EXPERIENCE (1937) and REASON AND REVELATION IN THE MIDDLE AGES (1938). In this volume, which consists of the Powell Lectures on Philosophy at Indiana University, he follows the same approach of the earlier books. His method is that of "extracting from the histories of past philosophies the essential data that enter into the correct formulation of a philosophical problem, and of determining, in the light of such data, its correct solution."

His problem here is the place and meaning of God in relation to the universe as conceived and stated by the outstanding philosophers of history, including the modern period. He begins with a survey of Greek philosophy, setting forth the concept of God in the thought of Thales, Plato and Aristotle, and in Greek mythology. Then he traces the development of a Christian philosophy with reference to the concept of God, beginning with the Jewish emphasis upon Jehovah, *the God who is.* Through the preaching of the Christian gospel this basic idea of *God who is* came to grips with the streams of thought that stem from Greek philosophy. Through Plotinus and Augustine a reconciliation is made between the Greek idea of the *God that is* and the Jewish idea of the *God who is.* Then Thomas Aquinas, building upon Aristotle, and Duns Scotus put the Christian view in definite form in reference to the possibility of reaching God by means of philosophy alone. In modern philosophy the survey begins with Descartes, whose concept is that of an "unmistakably Christian God." Then Malebranche, Spinoza, and Leibniz are reviewed.

The last lecture attempts to survey contemporary thought with reference to the basic concept of God, beginning with Immanuel Kant and Auguste Comte, both of whom based

their views upon scientific knowledge. The author feels that we must choose between Kant and Aquinas. There is no doubt about his preference. He will go directly to Aquinas for the determination of what is the Christian view of God, though he has difficulty with the critical analysis of Kant. But we must, he insists, find a place in the maze of modern thought for the God who makes himself known to man in a manner that transcends man's metaphysics. "Where a man's metaphysics comes to an end, his religion begins."

As a dissertation in philosophy with a Thomist flavor this small volume has real value. But it does not give the positive and evangelical Christian position. However, the author's purpose was to give a discussion of God and philosophy, and that he has done with insight and skill.

H. W. TRIBBLE

Now We Must Choose. By Henry Nelson Wieman. Macmillan Company. $2.00.

One of the results of the rise of Communism and Fascism and the attempted world conquest by the opponents of free government and democratic society is a renewed study of democracy. Editorials, lectures, books on various phases of the subject are multiplying, and it may be that the meaning and value of democracy, about to be forgotten, will again be planted deep in the hearts of men. If that should come to pass the price now being paid to awaken a lethargic sense of freedom, responsibility and mutuality will not seem so great.

In the book before us Dr. Wieman presents a serious and challenging treatment of the present crisis, bringing together his philosophical and religious thought and his knowledge of life. The first two chapters, "The Lost Dynamic of Democracy" and "The Danger of the Hour" bring the reader face to face with the inner conditions with which the people of America must deal. He analyzes three major difficulties that face democracy; disruptive interdependence, destructive idealism and centralization of control in business and industry. "In light of the analysis presented the problem is to

reconcile diverse and conflicting interests of liberated individuals without plunging into totalitarianism, on the one hand, and without producing an aimless drift of frustrated interests in deadlock, on the other."

This problem calls for a reinterpretation and reordering of democracy, in which group interests and conflicts must be studied quite as seriously as individuals and their rights. "In the past democracy rested primarily upon the release of the individual under a *common tradition* which for the most part harmonized the interests of released individuals. Henceforth it must rest primarily upon the *mutual interpretation of conflicting interests to one another.*" For this reordering of democracy at the higher level we must get a firm grip upon the nature of human good, and a commitment to creative interaction which is the basis of democracy.

"Democracy must have a religion which leads people to commit themselves to this creativity which is always operative in human life, but which can rise to fulness and power only when men accept it as the most important thing in the world." Behind all good or goods in the source of good—"creativity" (God), and by yielding themselves to and disciplining themselves within the operation of what is creative of good men can achieve, through conflict and open road alike, the high values of fellowship and community. Although one can see how very much truth lies in Dr. Wieman's philosophic presentation the book is lacking in its latter portions in clarifying illustrative material.

J. B. WEATHERSPOON

The Rise of the Social Gospel in American Protestantism. By Charles Howard Hopkins. Yale University Press. $3.00.

This is a work of major importance for those who desire an authentic history of the religious social movement in the United States. It covers the period between 1865 and 1915, and gives evidence of an enormous amount of research. Its organization reveals also a fine perspective, what the movement reveals about itself being happily arranged in a man-

ner to show the movements within the movement and the significant stages of progress. The writer is a historian rather than advocate or critic.

The formative period of the social gospel movement (1865-1880) was characterized by a social unrest that challenged not only the economists and politicians, but the religious leaders as well. At the time there were four rather well defined Protestant theological attitudes: the conventional orthodox, the progressive conservative, the evangelical liberal, and the Unitarian. The last three of these attitudes were represented in the men who stirred themselves to arouse the social conscience. Not all of them said the same thing; they spoke in the terms of their faith, but they spoke toward the same end—that of bringing to bear upon the morals of the age the ethics of Christianity and of correcting the bad practices accompanying the industrial revolution. In this first period facts come out that had a significance for the whole movement. One is that orthodox leaders confined their response to the critical social needs to a reiteration of the principles of stewardship and charity, and opposed the critical and reconstructive social movement as beyond the Christian mission. On the other hand the Unitarian leaders took the front seat, since humanitarianism was their chief emphasis. They were happy to lead in such movements as they are to this day. The result was a liberalizing of the theological views of the socially minded, and the tending of conservative theology to withdraw from social interest. That was a great misfortune for both the social movement and for conservative Christianity. For in the thinking of this writer an orthodox or conservative theology is a better foundation for a deep social passion and a loftier social idea than liberal theology. And some things that have happened to the social gospel idea since 1920 point in that direction.

Soon the term "social gospel" meant in orthodox minds something that was to be substituted for the gospel of personal conversion or regeneration. And with the more radical social gospellers that has been true. But the record set out in this story is that evangelicals and conservatives have

been unwilling to be excluded from a virile social ethical effort. Practically all the larger denominations have their Commissions or Boards that are active in this field of Christian interest. Nearly all theological schools, conservative and liberal, have departments or chairs of social ethics. Although exploited by liberal groups and liberal individuals, the Christian social movement refused to be identified with a particular theology. After reading the book we can understand why conservative Christians have had their diffculties with some social gospel leaders, but one also feels that orthodox Christians cannot reasonably repudiate the fundamental truth that Christianity is social as well as personal, present as well as future in its transforming purpose and power.

J. B. WEATHERSPOON

Author of Liberty. By Robert W. Searle. The Friendship Press. Paper, 60 cents.

A story is often the best kind of argument. Here are seventeen short stories that constitute as many arguments for the manifestation of a Christian spirit amid the social problems that beset our American life. Portrayals of corrupting evils in our civic life, of conditions that breed crime, race and class hatred make clear the responsibility of good citizens in their removal. The stories are most interesting and very usable by those who are interested in preserving democracy and who believe that democracy is the child of Christianity. Of great value are lists of questions for investigation and discussion which one finds at proper intervals throughout the book, and the bibliography suggested for those who wish to pursue further study in the subjects presented.

J. B. WEATHERSPOON

VI. MISCELLANEOUS.

Sugar Shanty. By Louise R. Rorke. Thomas Nelson and Sons, New York. 314 pages. $2.00.

This is the story of a boy and his dog, a great Alsatian.

The best recommendation that could be made of the book is that a boy read it and liked it. The reviewer's son, age 14, read it and pronounced it "good."

Fathers and mothers have publishers like Thomas Nelson and Sons to thank for providing good, wholesome, attractive books like *Sugar Shanty* for their boys and girls to read. More power to such publishers! EDWARD A. MCDOWELL

Brave Ships of England and America. By Joseph Leeming. Thomas Nelson and Sons. Price $2.50.

The average land-lubber has little idea of the part ships have played in man's history. Here is a most entertaining book about some of the most famous ships from the time of King Edward III to the sinking of the Bismark. While the title is "Brave Ships," it is really the story of the brave men who have sailed those ships in search of adventure, discovery, conquest and trade. The face of the Bonhomme Richard lies not in the strength of her timbers but in the heart of John Paul Jones and his men who, when all seemed lost, had only begun to fight.

The Mayflower would be any unknown merchant ship but for its human cargo on one voyage to the New World. While ships must be stout, the hearts which sail them must be stouter. Hence these are really stories of courage.

With the preservation of our freedom today dependent largely upon ships—both men-of-war and cargo vessels—an increased interest and timeliness is given to this book. We see how Britain has been built by merchant ships and preserved by thundering dreadnaughts. It may well be that after this present struggle the author, who has been con-

nected with the sea most of his life, will have other ships and other hearts about which to write.

This is a good book, reminding us of the heritage of courage that is ours and bringing the prayer that we have not gone soft. INMAN JOHNSON

God's Purpose in This Age. By John H. McComb. Revell and Company. Price $1.00.

A sermon expressing the extreme pre-millennial interpretation of the present age gives this book of sermons its title. Other sermons are on some of the great fundamentals of Christian faith. J. B. WEATHERSPOON

Can We Still Hold to the Lutheran Doctrine of the Lord's Supper? By Dr. M. Reu. The Wartburg Press, Columbus, Ohio. 1941. 88 pages.

The actual contents of this paper-bound booklet will surprise the average reader. We ordinarily do not expect a very serious treatment of a theme in a book that is bound in paper, but sometimes we receive a genuine surprise. The work done here is scholarly, technical, fairly well documented, and presented in a serious vein and clear language. The author defends the traditional Lutheran view concerning the Lord's Supper, opposing the interpretations that regard the elements as symbolical, such as the view of Baptists, and also opposing the view that suggests that the Lord's Supper is the outcome of a historical development influenced in some measure by non-Christian elements.

Baptists will not agree with the position taken here, but if they want to read a good presentation of the Lutheran view, they will get this book. H. W. TRIBBLE

BOOKS RECEIVED

"And God Remembered." By John R. Rice. Sword of the Lord Publishers, Wheaton, Ill. Price 50 cents.

"Sight Sermons." By Elmer L. Wilder. Bible House of Los Angeles. $1.00.

Good Minds Must Not Neglect Good Books!

When the world is at its worst Christian thinkers must be at their best. You need good books to clarify and reinforce your service in the realm of attitudes and public opinion. Here are some valuable suggestions. All the books listed here are reviewed in this issue of the Review and Expositor. Make your selection now and order from your state Baptist Book Store, or directly from the Baptist Sunday School Board, Nashville, Tenn.

THE CHRISTIAN TRUTH IN HISTORY. By Hugh Miller.
"I hail this book. It is extraordinary"—Dr. Carver.

CONTEMPORARY RELIGIOUS THOUGHT. By Thomas S. Kepler.
This is a library in a volume.

WORSHIP IN THE CHURCHES. By W. R. McNutt.
"The minister will find this book exceedingly helpful"—Dr. Dobbins.

YOUTH EXPLORES THE BIBLE. By David R. Piper.
"Admirably suited to encourage young people to study their Bibles"—Dr. McDowell.

MAN'S QUEST FOR SALVATION. By C. S. Braden.
Dr. Goerner recommends this book. See his review and send us your order.

THE JEWS AND JUDAISM DURING THE GREEK PERIOD: THE BACKGROUND OF CHRISTIANITY. By W. O. E. Oesterley.
"A treasure house of reference, quotation, and knowledge"—Dr. McDowell.

SQUARING UP. By Julius Fishback.
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